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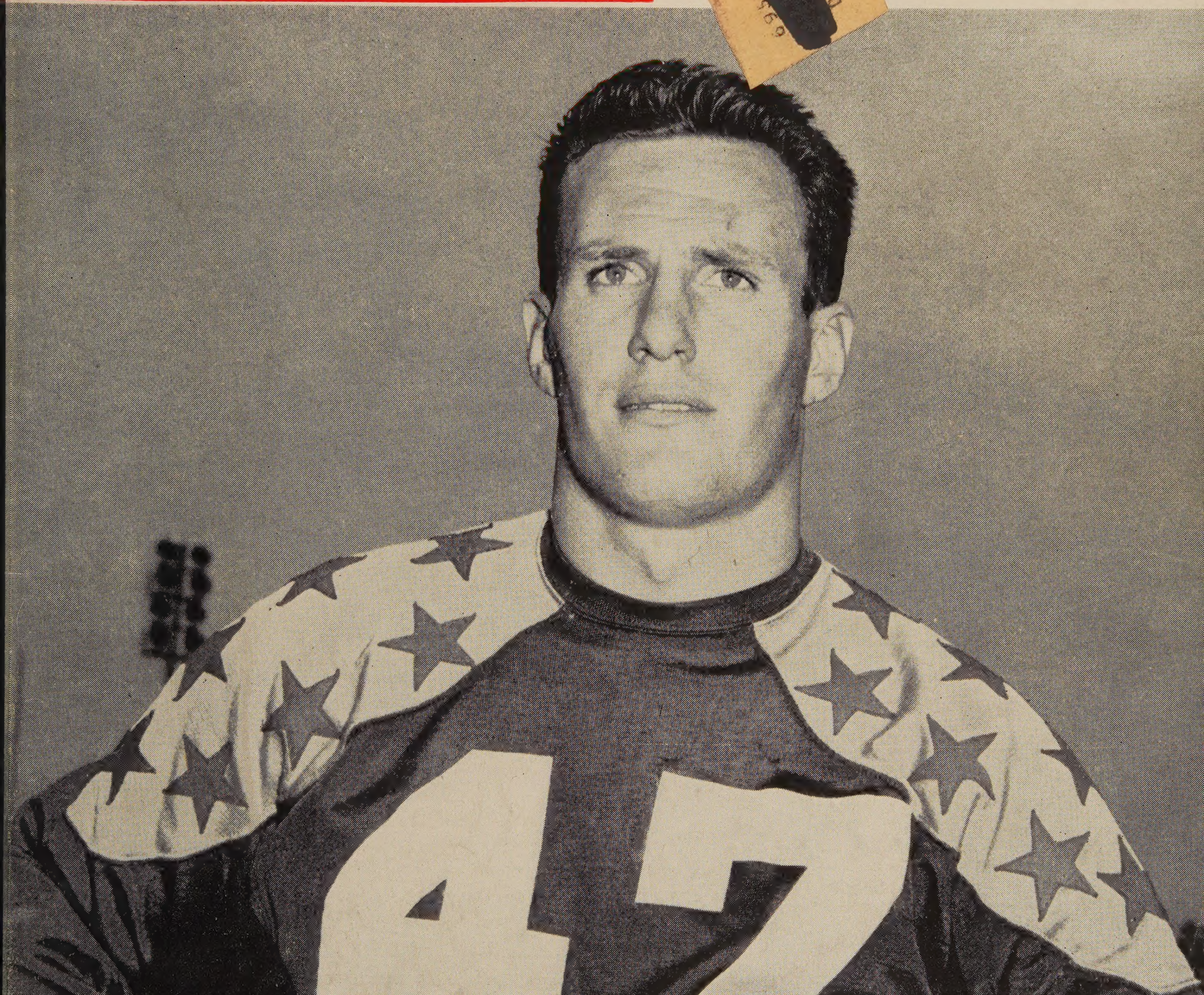
Christian Life

THE MAGAZINE Y'S CHRISTIAN 25¢

OCTOBER • 1953



In the NEWS

- ★ Korean Peace Spurs Evangelism
- ★ Evangelism in West Berlin

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WRITE FOR FREE BOOKLETS . . .

"Through the Arch," an interesting picture story of student life at MBI, and 32-page brochure, *"Moody Trains for a Ministry in Music."* With them you'll receive the new school catalog giving complete information on all courses. Address Office of Admissions, Dept. L237

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BUYERS GUIDE

"Tru-Fidelity" Tape Recorder

Production of the new "Tru-Fidelity" Tape Recorder has been announced by the DuKane Corporation. The recorder features the quality, durability and facilities required by educators, pastors, musicians, Sunday school workers and others who use a tape recorder regularly.

DuKANE
Tru-Fidelity
TAPE RECORDER

For further information on the tape recorder, check item X97-A on next page.

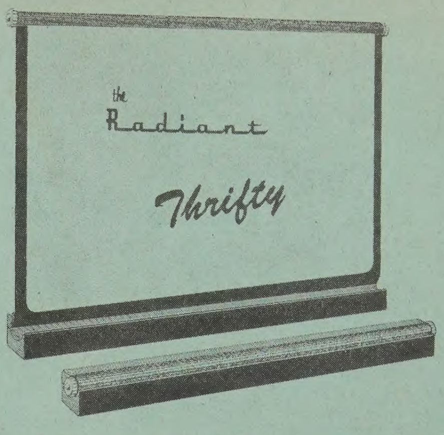
The mechanism has a minimum of moving parts and is of rigid, heavy-duty construction. All components are made by DuKane.

The "Tru-Fidelity" Tape Recorder is dual track at two speeds, 7½" and 3¾" per second with a fast forward of 100 seconds and rewind at 80 seconds for 7" reels.

Other features include single tape motion selector, keyboard facility selector, tape counter, positive safety erase, "Magic Eye" recording level indicator, tape copying facility, separate inputs for microphone, radio and phonograph, easy servicing, rack or custom mounting, separate treble and bass controls, public address system, 7½ watt amplifier, headphone monitoring, large 6 x 9 matched dynamic power speaker. The weight is 39 pounds and it operates on 105-125 volts, 60 cycle AC.

Inexpensive Projection Screen

If you're looking for something inexpensive in the line of projection screens for your church, don't overlook the "Thrifty," a table and wall model projection screen manufactured by Radiant Screens of Chicago.



For further information on projection screen, check item X97-B on next page.

Its simplicity, compactness, and light weight make it suitable for use in church or young people's groups or for a quick set-up for slide or filmstrip showing in various Sunday school class rooms.

The "Thrifty" can be set up in seconds, according to the manufacturer, because the projection surface needs only to be unrolled and supported by a single stretcher bar. This stretcher bar keeps the "Perma-White" processed fabric completely taut to provide good projection results.

The screen base may rest securely on a desk or table or the screen may be hung on a wall. When the projection surface

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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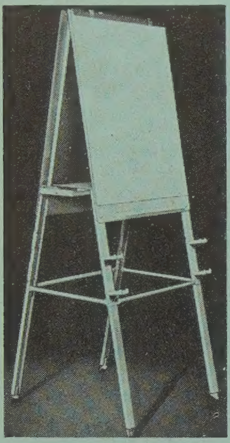
is not in use, it fits snugly into a curved channel.

It is available in sizes of 18" x 24", 22" x 30", and 30" x 30".

Whiteboard Easel

The Oravisual Executive Whiteboard Easel is a two-sided, roll-around all purpose easel for use in the Sunday school, class room, conference room or board room.



For further information check item X97-C below.

A major feature of the Executive Whiteboard is that it provides for two paper writing pads—one on each side. This makes is possible to quickly change from one paper pad to the other by simply turning the easel around on its ball bearing casters.

All Purpose. In addition to its principal use as a modern Whiteboard, the Executive Easel was designed to accommodate cardboard charts or display boards of almost any size, shape or weight. Also, this easel is equipped with an ingenious attachment for showing turnover charts of various widths.

There are two sets of chart holders permanently hinged to the legs for instant use on both sides of the easel. In addition, the easel is equipped with two detachable aluminum shelves which can be hooked into place at three different heights, giving a total of five heights for displaying charts.

Two Easels in One. The Executive Whiteboard Easel lends itself to many quick transitions from one type of presentation to another. For instance, by simply turning the easel around, you can change from a formal chart presentation to an informal discussion with the use of the large paper writing pad.

The handy shelf for papers, manuals and props in the middle of the easel is concealed from view. The small aluminum drawer attached to this shelf is for storing colored wax crayons so that they are always readily at hand.

Wax crayons come in a variety of colors and are clean to use and ideal for writing or drawing on the paper pads available for the Executive Whiteboard Easel.

Folded flat, in a matter of seconds, the easel can easily be moved through a narrow doorway or stored in a small closet.

Radio-Phonograph Combination

A radio-phonograph combination player in one self-contained unit is featured at a very low price by the Audio-Master Corporation.

Highlights of the phonograph include a 3-speed motor for 33 1/3, 45 and 78 R.P.M. which permits playing even when the lid of the unit is closed, a 5" speaker, variable volume control and a reversible cartridge with two permanent needles. Outstanding features of the radio section are a 5-tube super heterodyne receiver, built-in loop antenna to pull in distant stations and a slide rule dial.

Component features of this radio-phonograph combination are combined with the rich appearance of its sturdy case covered in a two-tone du Pont Fabricoid.

Audio-Master

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

OCTOBER • 1953 *Volume* 15 *Number* 6

THIS MONTH

We've never seen so many barns in all our lives. In August, we requested our readers to submit pictures of significance to us. Response was immediate, and we eagerly opened each envelope. Then we peered inside.

Since August's picture of significance portrayed a farmer's silo on which was painted a Scripture text, we were confronted with barns, silos and Scripture signs.

KANSAS TORNADO

REPENT YE
and believe the
GOSPEL
MARK 1:15
BIBLE VERSE ON BARN

Let's clarify. A picture of significance for Christian Life does not need a barn, a silo or a sign. In fact, we'd prefer not to see any more barns for a while.

What we meant to say was that we wanted something significant, perhaps an unusual photograph with a Christian significance. It may show a Christian doing something unusual for the Lord or illustrate how the Lord does something unusual for the Christian. It may have significance in other ways, too.

Above are two photos. Right, a barn with a sign (We don't need any more of these). Left, a little girl with her family Bible. The fellow who snapped this shot right after a 1949 Kansas tornado got a worthy picture of significance. This unusual shot fully qualified for Christian Life; it is significant not only to the photographer but also to our readers.

So keep on sending in your "Pictures of Significance," but please, no more barns.

COVER: Donn Moomaw, lauded as America's top football player of 1952 as he played for the University of California at Los Angeles, is also an outstanding Christian. His determined stand for Christ at his UCLA fraternity contributed to a revival among Pacific Coast university students last year. Complete story of this zealous young athlete is penned and portrayed starting on page 17.

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NEXT MONTH

From Broadway to the Bowery, you'll see New York City in next month's issue. Les Flynn, our eastern regional editor, guides the fascinating tour, revealing vividly what evangelicals are doing in the whirl of the world's largest metropolis. It's the third in a series on American cities.

First violinist in the City Symphonic Orchestra, Eloise had reached success. She and her adventure-seeking husband would celebrate after the concert. But her husband was "brimming with wonderful news" that had changed his life. Next month's fiction completes the tale, "Discord."

Exclusive! Maj. Gen. Charles I. Carpenter, Air Force Chief of Chaplains, speaks his mind in another Christian Life photographic interview. What can an evangelical chaplain do? How do chaplains look at our military future? Gen. Carpenter answers these questions next month.

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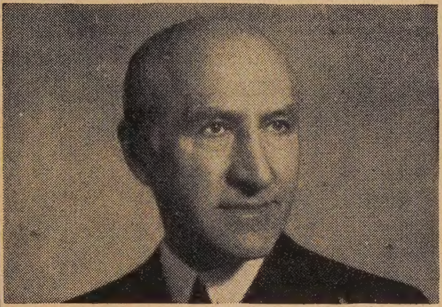

Helping "SS" Plan Move!

Chicago, Ill.—Close co-operation between parents and Sunday School teachers is ideal but not absolutely essential, according to Dr. Clarence H. Benson, well-known writer and authority on Christian education. Dr. Benson says the only reason he makes that statement is because children have been known to be instrumental in leading godless parents to Christ through the medium of Sunday School handwork and leaflets.

"Of course it is most desirable for a child to be properly encouraged in the home," commented Dr. Benson, "but, thanks to the highly interesting lesson materials now being used in an ever-increasing number of Sunday Schools, we find that children, young people and adults, too, are gaining a grasp of Scriptural teaching often previously ignored or denied them at home."

Well-trained teachers, properly equipped with audio-visual and other teaching aids, use Scripture Press All-Bible Graded lessons, and are helping make successful the Scripture Press Sunday School plan for progressive mastery of the Bible.

BIBLE READING IN THE SCHOOL

Los Angeles, Calif.—One of the latest episodes in the state-by-state controversy that rages around Bible reading in the school, took place recently at a conference of the California Teachers' Association. A committee of teachers contended, "No public agency has a right to place a person in a position to express himself as a religious reader or instructor." They then proceed to ignore dope addiction and juvenile delinquency by stating, "The schools, under the present school code, are teaching morals, manners and spiritual values and are doing a good job." Without any spiritual textbook, one wonders how this is done.

It becomes increasingly obvious that if the Bible is to be taught at all, the Sunday School must teach it—and teach it all.

SUNDAY SCHOOL PUBLICATION SKY-ROCKETS, PUBLISHER REVEALS...

INDICATES REVIVAL IN "SS" INTEREST

Chicago, Ill.—Pastors, Sunday School Superintendents, teachers and others concerned with Sunday School administration, apparently are becoming more and more aware of the vital importance of Bible teaching, beginning at the cradle and continuing through adulthood. Slipshod and fragmentary methods of teaching are going into the discard, as greater stress is laid on proper teacher training, interesting lesson material, and teaching of the whole Bible—every lesson properly graded for the various age-groups.

According to J. Edgar Hoover, National Director of the FBI, "If we are to reduce juvenile delinquency in this country it will have to be done largely through our Sunday Schools." This definitely puts a premium on use of proper materials.

Chicago, Ill.—Demands for departmentally graded lesson materials, published by Scripture Press, are far above 1952 and any previous year, according to Mr. Victor Cory, President of Scripture Press. Greatest increase of demand is in the Primary department, stated Mr. Cory, with 16% more orders already on hand than at this same time last year. All denominations, with few exceptions, and almost every part of the country are represented in this upturn of interest in the "All-Bible Graded Series."

GREAT VARIETY OF PROJECTS!

Mr. Robert Walker, Promotion Manager of Scripture Press, elaborated further on Mr. Cory's statements. He said, "Growth has been noted in practically every line of Scripture teaching materials, of which we produce a great variety in addition to the All-Bible Graded Sunday School Lessons; All-Bible Vacation School Lessons, Suedegraphs, Gospel-graphs, souvenirs, object lessons, books, games, films and Sunday School papers. The purpose of these and other projects now being developed is to encourage lively interest and understanding in the whole of Bible teaching."

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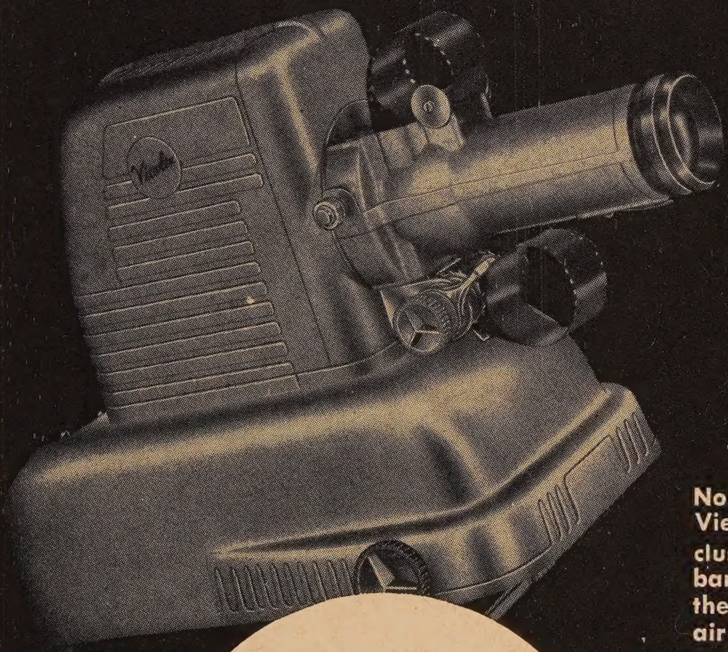

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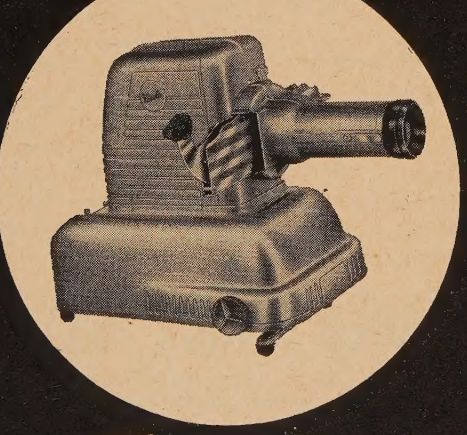

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Readers Write

Normal or Sub-Normal

I have read with interest "The Great Discrepancy." While I agree that most of us Christians are missing the full power of the Lord, I must disagree with Author Wells' major thesis: that all the phenomena in the book of Acts are normative for Christians today. . . . When the early church was formed, there was no New Testament to guide believers, no historical record of the signs and wonders of Christ's time. God graciously authenticated the Christian faith for them with spiritual phenomena and miracles. . . . As we give ourselves to the service of God, absorbed in Him, we will not seek "signs" or feel left out if God does not, for His own sovereign reasons, choose to show us miracles or heal our infirmities. Rather, with Paul in II Cor. 12:9, we will say, "most gladly therefore will I rather glory in my weaknesses (or infirmities or sicknesses) that the power of Christ may rest upon me." May this power be ours in the 20th century as it was Paul's in the first century.

Wheaton, Ill. BERKELEY MICKELSEN, *Ph.D.*
Assistant Professor of Bible
Wheaton College

* * *

CHRISTIAN LIFE has embarked on a course, which if pursued without producing those things emphasized in the articles by Myrddin Lewis and Donald Wells, will result in hurting the faith of thousands of truly born-again Christians. . . . It seems to me that CHRISTIAN LIFE and those who insist on such things today instead of taking the position of those who "say and do not" should first reproduce them in their own lives and then say "this is the way, walk ye in it."

Findlay, Ill. HAROLD H. STEWARDSON

* * *

Are we missing something? We certainly are! We are missing the security, peace and satisfaction that comes from a realization of what the greatest power of God really is—the power to transform lives! . . . Is Christ unique because He can heal men's bodies or because He can heal men's spirits? Is the Christian life to be judged successful only if outward, physical signs and wonders accompany our ministry? If so, then, in truth, we are missing something, and the majority of Christian leaders and laymen are far off the mark. . . . I would be the last to admit that the Church today is fulfilling its mission. But the accomplishment of that mission will no more come about by an insistence upon outward signs and miracles than by a continuance in the present state of lethargy. The answer is a complete humbling of ourselves before God, confessing our sins and obeying His commands.

Los Angeles, Calif. DAVID ROY JONES

* * *

Such articles as "Are We Missing Something?" and "The Great Discrepancy" will do much to expose many who have cut out so much of the word of God that He can do no mighty works because of the prevail-

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How this new version of the Bible can change your life

PERFECT GIFT FOR THOSE YOU LOVE

No gift could bring more lasting joy; truer wisdom than the Word of Life in the living language of today: the Revised Standard Version of the Bible. Clearer and easier to read, it is ideal for encouraging an awareness, a deep love of our spiritual heritage in young people . . . perfect, too, for adults who have always hoped for a Bible that would give God's Word fullest expression. Let the RSV bring new spiritual riches to those you love.

Your present Bible, most likely, is the King James Version... translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

And this new version is considered by many to be more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

In the 342 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

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Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

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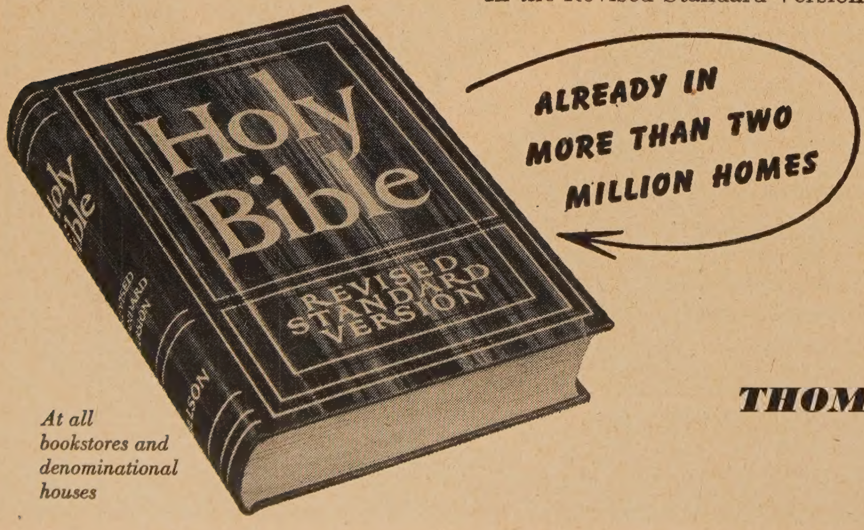
Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



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THOMAS NELSON & SONS

ing unbelief. . . . I also thank God for such a medium as CHRISTIAN LIFE, through whose pages these vital things may be brought before the Christian reading public.
Gresham, Ore. REV. G. HARRY NELSON
Powell Valley Mission Covenant Church

* * *

Let me say "Amen" to every word in both of these challenging, scriptural and truthful articles, and let us thank God for a magazine with the courage to risk ostracism by cold orthodoxy, dead fundamentalism and God-limiting dispensationalism. . . .
Ashland, Ky. REV. HENRY T. MAHAN
Pollard Baptist Church

Knew Him "When"

Regarding your . . . article in the July issue entitled "Christian Psychologist," by Dorothy Haskin, back in 1944 and 45, while in the U. S. Navy, I had the pleasure of the friendship of one Ensign Clyde M. Narramore. In other words, I knew him "when." In all of my Christian experience, I had never met a more consecrated Christian—one who took every opportunity to witness for his Lord. He was successful in winning both officers and enlisted men to Christ. His life and testimony were most impressive, both to the saved and the unsaved.
Wickford, R. I. WARREN B. HARRIS

More for Young People

I would like to compliment you on your fine magazine. Particularly interesting to me are your suggestions for Sunday school work. I might add, I would appreciate having a little more information and ideas for young people's programs.
Franklinville, N. Y. MARGIE VANDENBERG

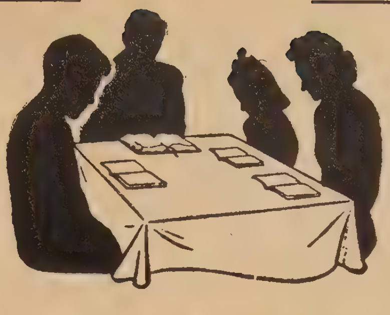
* * *

No Authority

Referring to your July issue, in which you report, "IFCA withdraws from ACCC," . . . many of the readers of CHRISTIAN LIFE will fail to recognize the possibility at least of a very large majority of the IFCA congregations voting to be identified with the testimony of the ACCC, since their stand for the purity of the Gospel and their separation from all forms and degrees of unbelief is in perfect agreement with this biblical position which the ACCC has always taken. . . . Since each congregation is fully autonomous, the IFCA fellowship as a whole exercises no authority over any member congregation.
New York, N. Y.
WM. HARLLEE BORDEAUX, *Gen'l Sec.*
American Council of Christian Churches

RSV Advertisement

On the opposite page you will find an ad presenting the "Revised Standard Version" of the Bible. *Christian Life* Magazine has not in the past nor does it intend in the future to editorially endorse this version. However, since a number of thorough-going fundamental Christian scholars have recommended its use as a reference, for the information of its readers *Christian Life* makes its pages available to the publisher.—*The Editors.*



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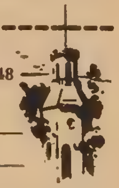

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DOROTHY MARTIN

MEET THE EDITOR OF "IDEA NOTEBOOK"... Dorothy Martin (Mrs. Alfred Martin), editor of "Idea Notebook," combines specialized training in Christian education with varied experience, both as a pastor's wife and a lay worker. Holder of a master's degree in Religious Education, Mrs. Martin has taught child study and Sunday school administration at Dallas Bible Institute, as well as teacher training classes in the Chicago area. She also has had experience as a Sunday school teacher and vacation Bible school director. A staff of consultants, specialists in various fields of Christian work, will assist her in editing "Idea Notebook."

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Entertained and Spellbound

For many months we've meant to write you in deep appreciation of your excellent magazine. Down here in the wilds of this jungle life it is a real blessing to us. We read it from the first page to the last, and then look through it several times, rereading here and there portions that are of special interest to us before passing it around to be shared in our group down here. I wish you could see the looks of delight and wonderment as the Indians look through Christian Life's pages at the pictures. Many things they see pictured there are things they have never seen. These things and pictures naturally arouse their interest, but the excitement really runs high when their eyes fall upon a familiar object or scene, such as boats, horses, dogs, bodies of water, etc., related to the life they know here. If one wants to keep these folks entertained, just hand them an issue of Christian Life and it holds them spellbound for hours.

Venezuela, South America

Rev. and Mrs. Glenn Prunty

"Part of Home to Me"

I cannot tell you how happy I am to be able to receive your magazine over here in Japan. Up until a year ago, I bought each issue of your magazine at the local Bible Book store in my home town. And then when I came to Japan to work for the Lord, I continued getting your magazine through my subscription. I look forward to it each month because it is part of home to me. My missionary friends also enjoy reading it.

Fukuoka Ken, Japan

Wesley Richert
Missionary

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"YOU CAN HAVE IT for a song," they say at the corner grocery store when they have a big sale.

They mean it's cheap, next to nothing; they mean it's a bargain, anyone can afford it.

Yet a song is often quite expensive. A song is something you can't buy for all the money in the world. Thousands of folks, and maybe you're one of them, are looking for a song today.

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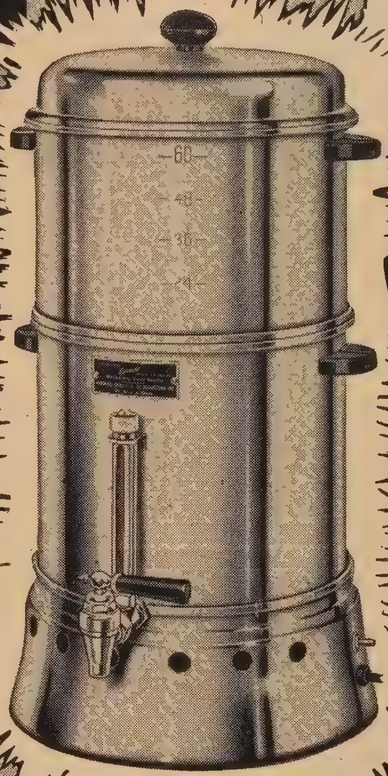

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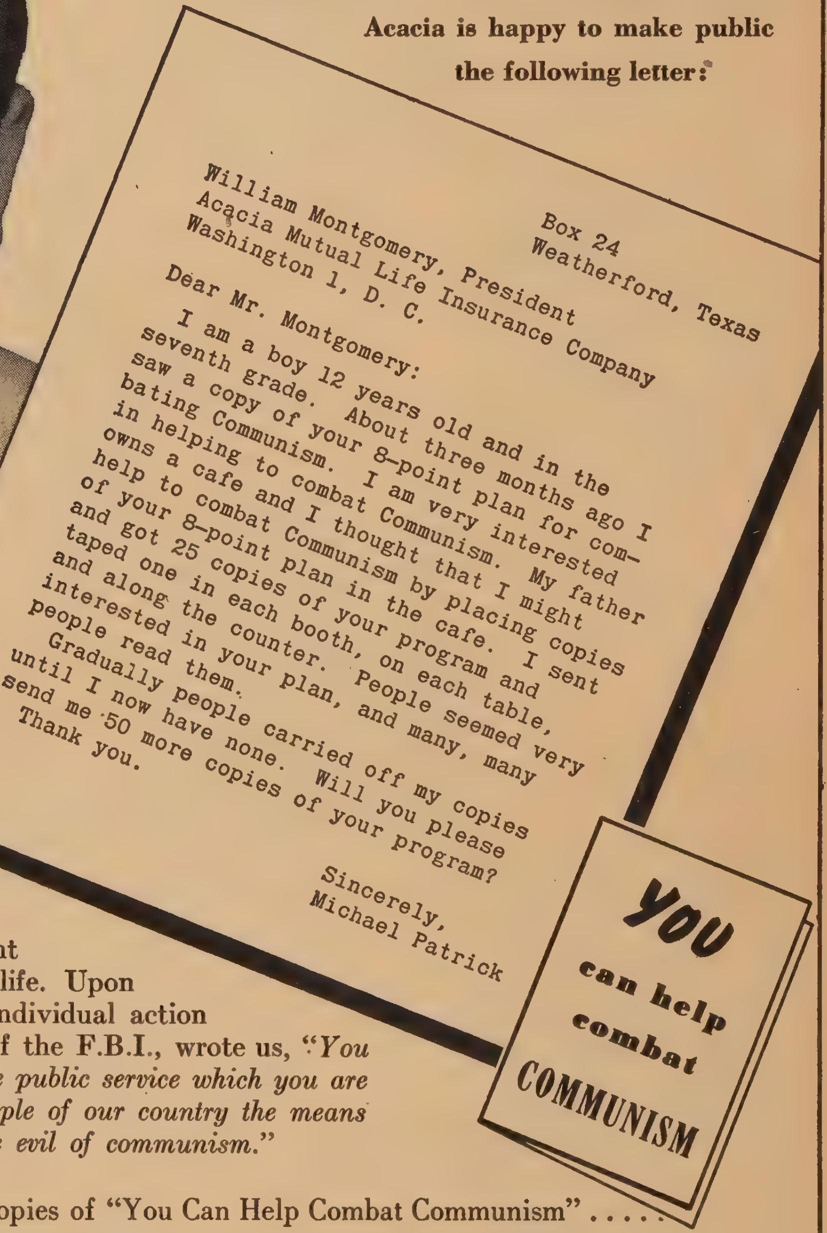

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Thank you.

Sincerely,
Michael Patrick

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Circulation Department. To handle orders in Christian publication office. Some typing exp. would be helpful. Variety of work. Chicago location. Box OT-406.

Salesperson with Christian education background. Good opportunities to advance. Sunday school supply store in Chicago. Box OT-412.

Editorial assistants—secretaries and proofreaders. Knowledge of graphic arts and Christian education helpful. Splendid opportunities to advance in Christian publishing house. Box OT-414.

Advertising Department Secretary for America's leading fundamental Sunday school publishing house. Delightful surroundings; fine program of benefits; earned increases each six months. Prefer young woman under 30. Excellent opportunity. Box OT-416.

Exp. typists—Chicago offices of fundamental Sunday school publ. house. Soundscriber operator in Customer's Service, biller in Order-Clerical; correspondent in Publication Sales or Film Dept. Advancement oppor.; benefits; good salaries; regular earned increases. Box OT-418.

Male

Manager for new and growing retail lumber business in progressive rural area in Midwest. Must be exp. in buying, selling, figuring estimates. Good opportunity for young man who knows and loves building business. Box OT-398.

Director of Music. Real opportunity for well trained man desiring part time work in Bible-centered, evangelistic church in Twin Cities, Minnesota. Good salary. Box OT-400.

Foundation representative, 20-40, with car, to cover colleges and seminaries in one state. Evangelistic or sales background preferred. Draft exempt. Supervisory ability. Frequent speaking engagements. High income bracket. Box OT-402.

Well-known evangelist desires to contact man who has his own financial support but would like to travel with him as driver and for fellowship in meetings. Box OT-404.

Accountant—Age 25-35, to supervise department of 15. Splendid program of benefits. Christian publishing house, Chicago. Box OT-408.

Both

Wanted: Assistant manager, private secretary, letter pressman and binderyman by old established religious publishing house. Box OT-394.

Capable writers with good Bible background to aid in producing Sunday school and/or

(*Continued on page 64*)

for 1954 . . .
THE MOST Beautiful SCRIPTURE CALENDAR MADE

December
1954
Imprint Here

● NOW . . . The 'Calendar Beautiful' in rich surprising duotone effect, a home decoration deluxe with an inspiring sequence of Bible verses.

12 Uplifting Pages
12 magnificent pictures showing the power, peace and expanse of God's World in nature. Printed in rich green toning ink on clear white paper with calendar and frequently the scripture verse in contrasting black.
Many thousands use this calendar from year to year, Pastors, Teachers, Evangelists, Radio Preachers and Business Firms. Can be imprinted as desired for sale by churches or as a gift by business men.
Every calendar a Christian testimony.
Single Copy 50¢
Mail coupon today for free information on quantity prices and imprinting

Gentlemen: Please let me have full details on your 'Calendar Beautiful' for 1954, quantity prices and requirements for imprinting. Our organization is interested in________ (number) imprinted calendars.
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Address________
City________ Zone____ State________
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The CICERO BIBLE PRESS
2229 SOUTH LARAMIE AVENUE
CICERO 50, ILLINOIS

What does it say?
...BEST WISHES FOR A
HAPPY BIRTHDAY

No. 981

There's no substitute for a personal word . . .

New BIRTHDAY GREETING CARDS

These 10 beautiful new post cards are vividly illustrated with full-color Kodachromes of children, flowers, and animals. The brief, cordial messages are suitable for use by individuals as well as by Sunday school classes, churches, and other groups.

Number	Age-Group
981	Preschool
982	Beginner and Primary
983	Beginner and Primary
984	Junior
985	Junior
986	Teen-age and Young People
987	Teen-age and Young People
988	General
989	General
990	General

25 cents per dozen; $1.50 per hundred

Best Wishes for a Happy Birthday

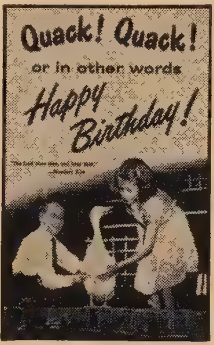
No. 989

Just called to wish you a...
HAPPY BIRTHDAY

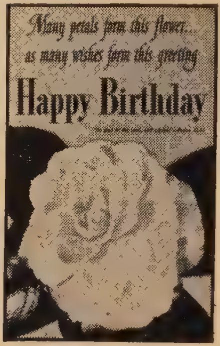
No. 982

Happy Birthday to You!
...and may the coming year be filled with good cheer

No. 984


Quack! Quack!
or in other words
Happy Birthday!

No. 985

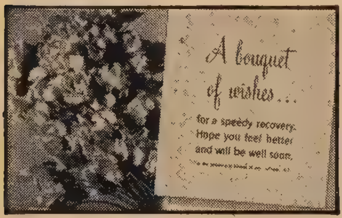

Many petals form this flower...
as many wishes form this greeting
Happy Birthday

No. 987

Orchids to you
on your Birthday!

No. 990

New CONVALESCENT GREETING CARDS


A bouquet of wishes...
for a speedy recovery.
Hope you feel better
and will be well soon.

No. 997

These 10 cheerful post cards provide a convenient, thoughtful way to say "Get well soon" to class and church members, and are equally suitable for personal use. The cards are illustrated with bright, full-color Kodachrome reproductions.

Number	Age-Group
991	Preschool
992	Beginner and Primary
993	Beginner and Primary
994	Junior
995	Junior
996	Teen-age and Young People
997	Teen-age and Young People
998	General
999	General
1000	General

25 cents per dozen; $1.50 per hundred

To You...
Sincere wishes for a speedy recovery

No. 998

Just Calling to say...
Sorry you are sick
Hope you feel better

No. 992

Have a Heart...
Hurry and get well!
WE MISS YOU

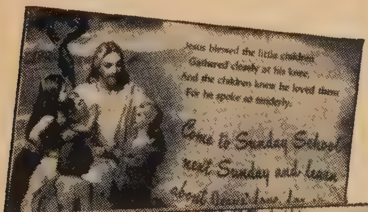
No. 993

Remembering You...
Our prayer is that you will be well soon

No. 994

Get Well Wishes...
Hope you're feeling better
Wishing you a speedy recovery
May God's blessings be with you

No. 1000


Jesus blessed the little children
Gathered closely at his knee,
And the children knew he loved them
For he spoke so tenderly.
Come to Sunday School next Sunday and learn

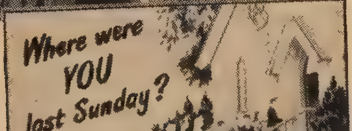
No. 955

New ABSENTEE-INVITATION POST CARDS

Here are both religious and general cards, featuring inviting messages and illustrations, designed and worded to draw children and adults to the Sunday school. The cards are handsomely lithographed in four colors, reproducing beautiful paintings and Kodachromes.

Number	Age-Group
951	Preschool
952	Beginner
953	Beginner
954	Primary
955	Primary
956	Junior
957	Junior
958	Intermediate
959	Intermediate
960	Young People
961	Young People
962	Any Age
963	Any Age
964	Any Age
965	Any Age
966	Any Age

25 cents per dozen; $1.50 per hundred


Where were YOU last Sunday?
We missed you
Come next Sunday

No. 956

Come next Sunday and worship Jesus with us

No. 957

Our aim next Sunday and every Sunday...
100% ATTENDANCE
Come next Sunday and bring a friend!

No. 958

At Your Church Supply Store
ABINGDON
COKESBURY

Julius Hoffman and wife check list of 35,000 correspondents, all deaf.

Apostle to the Deaf

by John Barbour

LAST Christmas Julius Hoffman of Minneapolis had to hire a truck to take his Christmas cards to the post office. His bill for postage alone amounted to almost $800. There are 35,000 names on Hoffman's list and not a single person among them can hear a word.

Neither can Julius Hoffman!

He has been stone deaf since he was four—an after-effect of scarlet fever. In 1936 God spoke to him through a Baptist minister and told him to do something about getting the Gospel to America's spiritually-neglected deaf.

For seven years Hoffman procrastinated, but in 1943 he drew up a list of 38 names—all people afflicted like himself with deafness—and mailed them tracts, easy-to-read Christian books, Gospels of John and Mark. That was the small beginning of the Gospel Witness to the Deaf.

Today from his cubby-hole office, crowded with filing cabinets and shelves of tracts, books and gospel portions, in his apartment on the fringe of downtown Minneapolis, a stream of gospel literature and letters goes out to a steadily expanding list that now exceeds the 35,000 mark.

When Julius Hoffman gets a new name for his list, he sends the person a postage-paid card asking for the names of others similarly afflicted. This he has found to be the most effective method of enlarging his unique program of mail evangelism. He also gets names from pastors and other Christian workers.

The response to his efforts has been gratifying. His files contain hundreds of letters of appreciation, letters asking for spiritual guidance. A few say, "Thank you for showing me the way of salvation." Upwards of 40 letters a week come to his two-by-four office from the nation's deaf.

"The Lord saved my life when I was a boy of three," says Julius Hoffman. Fire broke out that winter in their North Dakota farm home. His mother just had time to throw Julius and his two brothers out of their bedroom window before she was engulfed herself by the flames.

His unsaved Russian immigrant father drank himself to death a few years later. When Julius was 17 he eloped with his childhood sweetheart. Later his father-in-law led him to give his heart to the Lord Jesus Christ. Last year the Hoffmans celebrated their 33rd wedding anniversary.

Mrs. Hoffman is the secretary-treasurer of the Gospel Witness to the Deaf. She is not deaf and communicates with her husband by writing and through lip reading. She works part time and both she and her husband pour every spare dollar into their chosen ministry.

"God has been good to us," Julius Hoffman testifies. I have a good job (he is a printer for a St. Paul daily), and we have a comfortable apartment."

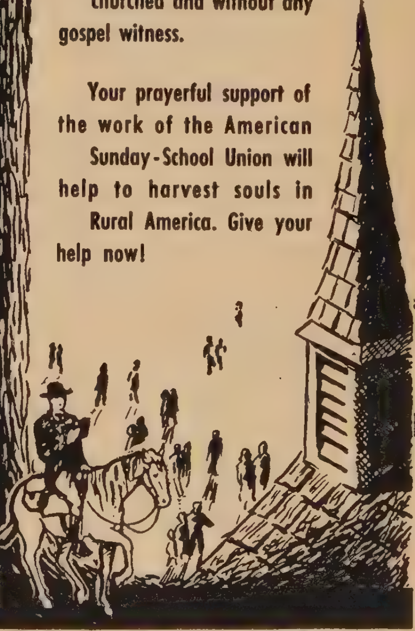
"It has been a blessing in disguise," he wrote in his strong, bold script on a pad of paper which he held out to me with a smile in his large expressive eyes. "I would never have known about the need of the deaf for the Gospel if I were not deaf myself," he added. He has made several trips from coast to coast at his own expense to contact personally those whose names are on his mailing list. Not long ago his doctor told him he had to slow up or he'd have a breakdown, but Hoffman's passion for the deaf drives him on. His desire is to see all the deaf in the United States and Canada contacted with the Gospel. END

RURAL AMERICA'S Most Valuable Harvest

All over rural America, all year round, the 165 missionaries of the American Sunday-School Union are harvesting souls. Last year, through their efforts, more than 10,000 boys and girls, men and women professed personal faith in Jesus Christ. Today these missionaries are conducting more than 2500 Sunday schools in churchless rural communities.

The need for these schools — and many more — is great. Rural America was once the source of a steady stream of spiritual leadership. Today it is almost spiritually destitute. Hundreds of rural communities are unchurched and without any gospel witness.

Your prayerful support of the work of the American Sunday-School Union will help to harvest souls in Rural America. Give your help now!



Send for your copy of
THE SUNDAY-SCHOOL MISSIONARY
containing dramatic stories of our work in rural America. **Write to Dept. L**

Department of Missions
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia 3, Pa.

"THE PIONEER SUNDAY-SCHOOL ORGANIZATION OF THE USA"

Decline and Fall of the French Nation

A STRANGE phenomenon had unfolded before our eyes. France, the world power, has been victimized by its own citizenry and fallen in disgrace without the will to live. The decline and fall of the Roman Empire belonged to a bygone era; the collapse of France belongs to ours.

"Nothing can be done with France," wrote the *Chicago Tribune* editor during the recent French strike tie-up.

"You're right," commented *Le Monde*, influential Parisian daily.

News analysts, commentators and experienced correspondents surveyed the pathetic situation, wrote lengthy columns, but generally agreed.

The consensus was that today's average Frenchman has little to live for and knows it. Corruption has seeped into every avenue from Normandy to the Pyrenees. Of France's 43 million, even Roman Catholics claim only 7 million. Born-again Christians are estimated at about 50,000.

One mission leader, loving the country immensely, characterized France as "a sick man on his death-bed without the will to live."

In spite of two wars in which France has been on the winning side, vanquished Germany looms more formidably than its neighboring victor. Germany with all its ruin and division shows more potential for restoration than France, aided heavily by American Marshall plan appropriations. Counted on as a key member of NATO and the Northern European army, France itself is tottering on the brink of Communism. Experts say it's merely a matter of time.

Evangelical mission heads confirm the facts. The solution, they say, is to give them a challenge as Communism is doing. Give them something to live for, to sacrifice for, to die for, they say, and France will respond. Communism's challenge is attracting millions.

It's a spiritual problem to which Christ is the only answer.

Missionaries? Mission boards wag their heads. France is too proud. It will not accept advice from the United States or its missionaries. American evangelists can attract crowds, but it takes more than a one-night-stand to build a French evangelical church.

France needs native leadership, but there is none. The people have lost their will to lead; they can only follow. Bible schools in France should be encouraged; but France has gone too far to be converted over night.

Evangelicals point back to wholesale massacres of French Protestants, such as the one on St. Bartholomew's Day in 1572. The Protestant Huguenots, who gave good leadership temporarily, were slain on sight for 100 years after 1685. Then came the French revolution and more Protestant blood was spilled.

France has never been the same since.

Sad condition; yes, sad is the plight of any nation that forgets God, but "blessed is the nation whose God is the Lord" (Ps. 33: 12).

Famed for philosophy and fashion, France as a nation is dying with neither. Western allies, leaning upon frail France as a bulwark against Communism, have tried everything. It has been fed intravenously by gifts of western food, given artificial respiration by grants of U.S. dollars, injected with stimulants of glowing propaganda, but all these cures failed.

Yet there is one remedy that has not been administered to the critically-stricken nation. That forgotten remedy is prayer.

Although the nation has consistently rebuffed God and judgment has fallen, yet Christians today have the privilege of praying.

It is the cure that should have been tried long ago, but Christians neglected it. Today, though France is beyond recovery by diplomatic remedies and sociological panaceas, yet God can still act in behalf of the fallen nation.

And He will act if we are concerned enough about France to pray.

1953 Editorial Platform

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

We're Anxious, Too!

SUNDAY schools across the country are toeing the marks. Eagerly they are awaiting Oct. 11, the first Sunday of the sixth annual Christian Life Sunday School Attendance Contest.

When they ask for their entry forms, pastors and superintendents often tell of their excitement.

From Carmi, Ill., "We are anxious to get off to a flying start. Last year I just missed the grand prize."

From Johnstown, Pa., "I like the gifts that you are giving to the winners."

From Clayhole, Ky., "It was such a blessing to us last year we want to try it again this year."

And from Chambersburg, Pa., "It is with enthusiasm that we join for this fifth time in the Christian Life Sunday School Attendance Contest."

And we're anxious, too!

We're anxious to hear of the hundreds of Sunday schools who report record attendances. We're waiting to hear of the thousands of boys and girls who are brought in to attend Sunday school for the first time. More eagerly, we're looking forward to seeing again this year many hundreds of Sunday school pupils won to Christ because of this contest.

If you're connected at all with the contest, we know you're enthused too.

But if you're not entered yet, there's still time to get in for the blessings. Since the contest starts Oct. 11, you must hurry. You'll find more information and a contest entry blank on page 48.

PICTURE OF SIGNIFICANCE ▶

■ Significant and valuable Bibles are pointed out to Christian Life staff member, Eleanor Person, by Rev. Don Norman of the Chicago Bible Society at the Christian Booksellers Association Convention in August. Norman and Miss Person hold an exact facsimile of the priceless Gutenberg Bible in back of the smaller Aitken Bible. The Aitken Bible, the first English Bible printed in the United States, is now valued at nearly $1,500. The George Washington Bible is seen with other unusual copies of the Scriptures in the showcase below. Almost 500 gospel colporteurs from all corners of the nation attending the Booksellers Convention pledged to distribute God's Word and continue to bolster the local church ministry by their unique ministry.

BIBLE
TESTAMENTS

To provide greater comfort...
At lower maintenance cost...

The Second Presbyterian Church
Memphis, Tennessee
has chosen

Firestone FOAMEX®

cushioning

To supplement its graceful, colonial architecture with perfect, modern practicality, the Second Presbyterian Church, Memphis, Tennessee, has specified Firestone *Foamex* Pew Cushioning. For *Foamex* meets the comfort and economy requirements of Church seating perfectly...offers many advantages unheard of in old-fashioned stuffings.

- **PERFECT COMFORT. Just a *few inches* of *Foamex* assures soft, deep-down seating comfort!**
- **FAULTLESS PERFORMANCE. *Foamex* holds its shape indefinitely...never sags, lumps up or comes apart!**
- **LOWEST MAINTENANCE. *Foamex* cleans itself! Millions of tiny "breathing" air cells keep it dust-free, cool, sanitary!**
- **DECADES OF WEAR. *Foamex* gives lively, ever-level service...for *generations.***

Whether you are building a new Church, replacing units or reupholstering old ones, your wisest choice...for perfect comfort at lowest possible maintenance costs...is Firestone *Foamex* Pew Cushioning. Ask your architect or Church seating supplier about *Foamex*. Or write Firestone, Akron, Ohio.

FOAMEX PEW CUSHIONS FOR THE SECOND PRESBYTERIAN CHURCH, MEMPHIS, TENN., BY L. L. SAMS & SONS, WACO, TEXAS

CUSHIONED WITH
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Guaranteed by Good Housekeeping
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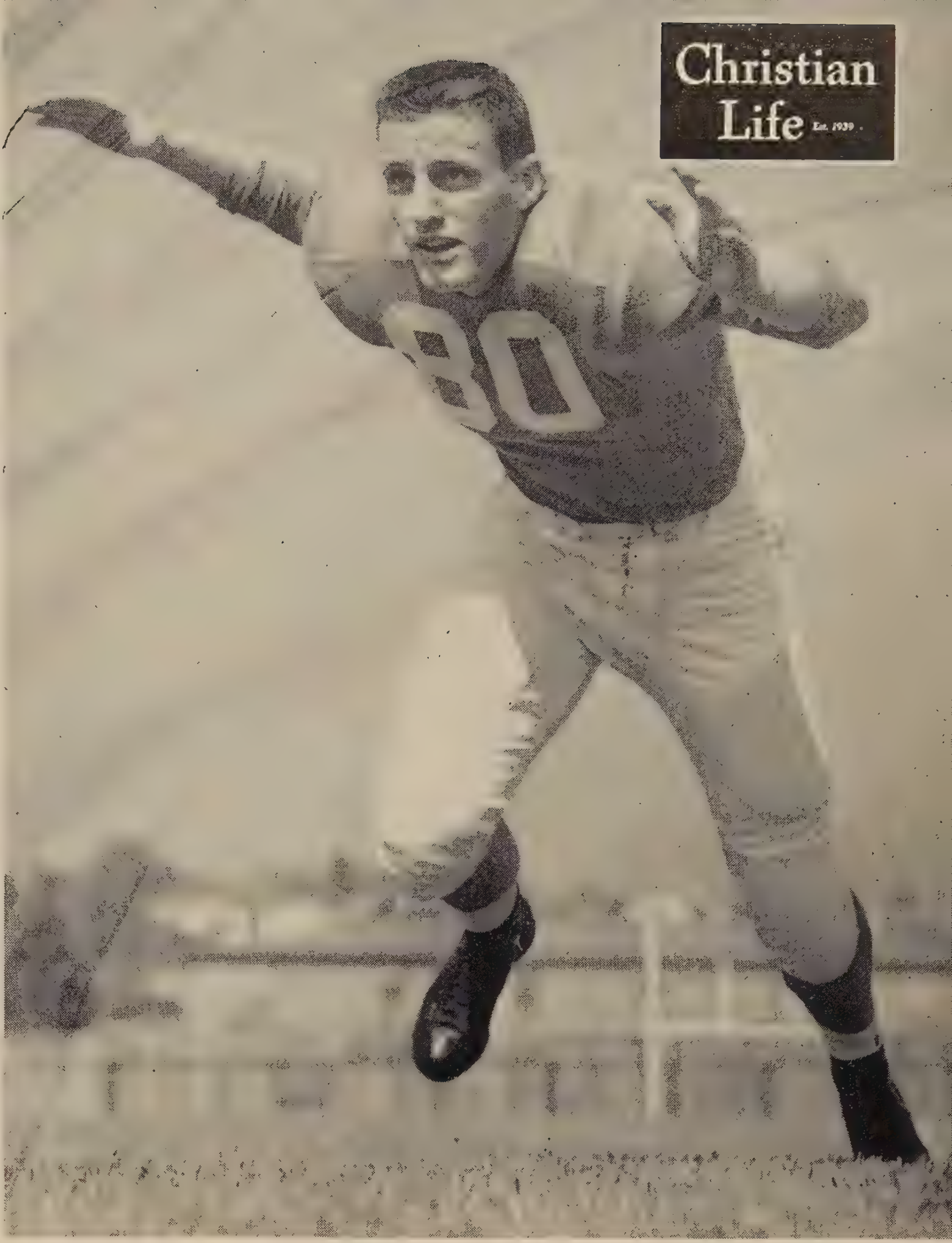
Christian Life Est. 1939

God Calls His Signals

by Paul W. Travis

Top collegiate football star of 1952, Donn Moomaw turns aside grid fame and follows a path to gospel ministry.



Donn Moomaw, UCLA's All-American line backer, lunges forward toward an opponent.

LOS ANGELES Colosseum was jammed with 90,000 football fans for the big game between the University of Southern California and the University of California at Los Angeles.

Southern California had backed their opponents to their 25 yard line and threatened to make the decisive score. The stands were strangely quiet with expectancy. The huge gold and maroon USC banners could be heard whipping in the breeze.

The teams lined up for the next play. The ball was snapped and the field burst into action. Anticipating a pass, UCLA's left line backer, a giant in a sky blue sweater and gleaming gold helmet, darted back.

He was right, the pigskin was sailing through the air. He grabbed it, tucked it under his arm and headed for the goal line. With speed, uncommon in a man his size, that line backer, named Donn Moomaw, scored the touchdown that won the game.

After that 1951 game when the sports writers queried this 225 pounds of supple sinews and asked him what he thought when he crossed USC's goal, he surprised them by saying, "For the first time in my life, I realized the power of God helping me run. It was the result of prayer."

Recently published *Who's Who in Sports* lists Donn Moomaw as one of the ten greatest living athletes, and the only collegiate gridster on the list. But he recently declined a Los Angeles Rams offer of at least $8,000 to play this season, because it meant playing on Sunday; six weeks later he signed a contract with the Toronto Argonauts with a "no Sunday" clause.

His testimony at a church in Miami tells why. "Football is all right, but it's nothing like living with Christ."

And his words are backed up by courageous Christian living, too. A few days after his conversion, Donn was involved in an informal discussion at his University of California at Los Angeles fraternity house.

Resolutely, yet casually, Donn announced, "I don't know all the answers yet and I'm just a beginning Christian, but I want you to know Christ has saved me, and I know He alone satisfies. Since accepting Him, I have the peace and joy I've always wanted."

And that was the start for "Mighty Moo," as they call Donn Moomaw, a 6 foot 4 inch, 22 year old giant. With his formidable crew-cut and a twinkle in his hazel-blue eyes, he's downright handsome. But he's unaffected, too, though he's received most of football's highest honors and was acclaimed the greatest among some 50,000 collegiate players of the '52 season.

He received the coveted Los Angeles Times trophy as Football Player of the Year, the Helm's Foundation Award of Athlete of the Month, was All-American in 1951, and was chosen unanimously for All-American in 1952 by United Press, Associated Press, International News, *Look* and *Colliers*.

He was voted UCLA's most valuable player and at Miami's North-South con-

"I don't preach; I just testify," says All-American gridder Don Moomaw. "I tell what Christ means to me and what He's done for me."

test he was chosen the most valuable player in the game.

Yet when a *Chicago Tribune* reporter asked him the place football had in his life now, Donn calmly answered, "I still get a thrill out of playing football, but a different sort. I no longer experience the superficial, selfish thrill of self-glory. Actually football now seems more important to me, because I know how to use it as a game that benefits others."

But it hasn't always been so.

Donn recalls a day two years ago, a "week before the big University of Southern California and UCLA game, a girl friend persuaded me to attend the UCLA Crusade for Christ."

This group, which was started back in 1949 by Bill Bright, Richard Halverson, Louis Evans, Jr., and his wife Colleen Townsend Evans, had seen the need of reaching college students for Christ.

"As I listened to the meeting," Donn continues, "I saw these young leaders had what I'd been searching for. I tried to see Bill Bright the following week, to learn how to get that Something, so I could play my best in the big game. But since we didn't get together, all I could do in the game was pray."

"The day after the game Bill Bright invited me home to Sunday dinner," Donn went on. "Afterward we went into another room and I asked all the questions that had bothered me. Bill just put the Bible on his knee and answered every one, right out of the Scriptures. Then we knelt and prayed, and I accepted and turned my life over to Jesus Christ."

Shortly afterward, Donn gave his first public testimony to his fraternity brothers. When it produced a chilly silence, he felt he'd accomplished nothing. But he learned that night that God's Word never returns void, for when he went to his room he found a New Testament on his pillow with a note pinned on it.

It was from a fraternity brother and read, "I've been a backsliding Christian, but your testimony has made me resolve to get back to God."

Then the fraternity decided on prayer at dinner and chose Donn to lead. When he later took a job as waiter at a sorority, the fraternity prayers were continued by unanimous choice of the fellows.

Newspapers report a campus revival at UCLA that started from Donn's testimony and Bill Bright's Crusade. Such varsity stars and friends of Donn as Terry DeBay (probably an All-American this year), Bob Hydenfelt, Bob Long, Larry Britton, Don Foster, John Peterson and others are testifying Christians.

And all these huskies are smashers of the fable that Christians tend to be sissies. So is Donn.

It would be difficult to term Moomaw a sissy and also agree that he's "the best linebacker I've ever seen, any time, any place," as Joe Dienhart, Purdue scout and former Notre Dame star, declares.

Or a weakling when Red Saunders, taciturn coach of UCLA's juggernaut, rated the fourth team in the nation in 1952, says, "Moomaw has the finest reflex action of any linebacker I ever saw. His shoulder tackles are most destructive, and he is intelligent enough not to be sucked in by most plays. He played for us three years without a bad day."

A Miami, Fla., paper said, "Donn Moomaw, UCLA's All-American linebacker, delivered a few gentle words of guidance from a Miami pulpit Monday, then went out and smacked his North All-Star team mates all over the practice field."

All last school year Donn was busy with speaking engagements. Since speaking on Billy Graham's Hour of Decision from the Cotton Bowl, Dallas, Texas, he has been across the land, busy on the religious rostrum at such places as Jim Rayburn's Young Life camp at Buena Vista Colo.

"I don't preach," he emphasized, "I just testify. I hope some day to be a minister but I don't qualify yet."

Many have come forward to the altar from his testimony, like the 150 young people at Bakersfield, Calif. Or at the University of California at Berkeley, where in a week of campus meetings, under several speakers including Donn, 115 cards accepting Christ were signed.

Like most prospective college graduates, Donn considered the future a bit mysterious.

He had one semester to finish at UCLA, then he was planning on attending Princeton Seminary and from there maybe into the armed forces as a military chaplain. But all this required money, and frankly, Donn didn't have it.

Then came the offer of $8,000 for doing something he loved, playing four months of professional football with the Los Angeles Rams.

Besides the needed money, there were arguments for playing professional. He could give his testimony to the football world, he would get publicity and the ear of youth.

But then, he thought, what about the ushers, venders, gridiron keepers and attenders—Sunday football keeps them from church?

"I'm not saying it's wrong for others to play," said Donn, "but after prayer I have decided I shouldn't." Yet he still needed money for seminary.

After this great decision was made in July, he traveled to Chicago to take part in the College All-Star football game. While there, the offer came from the Toronto Argonauts in the Canadian football league.

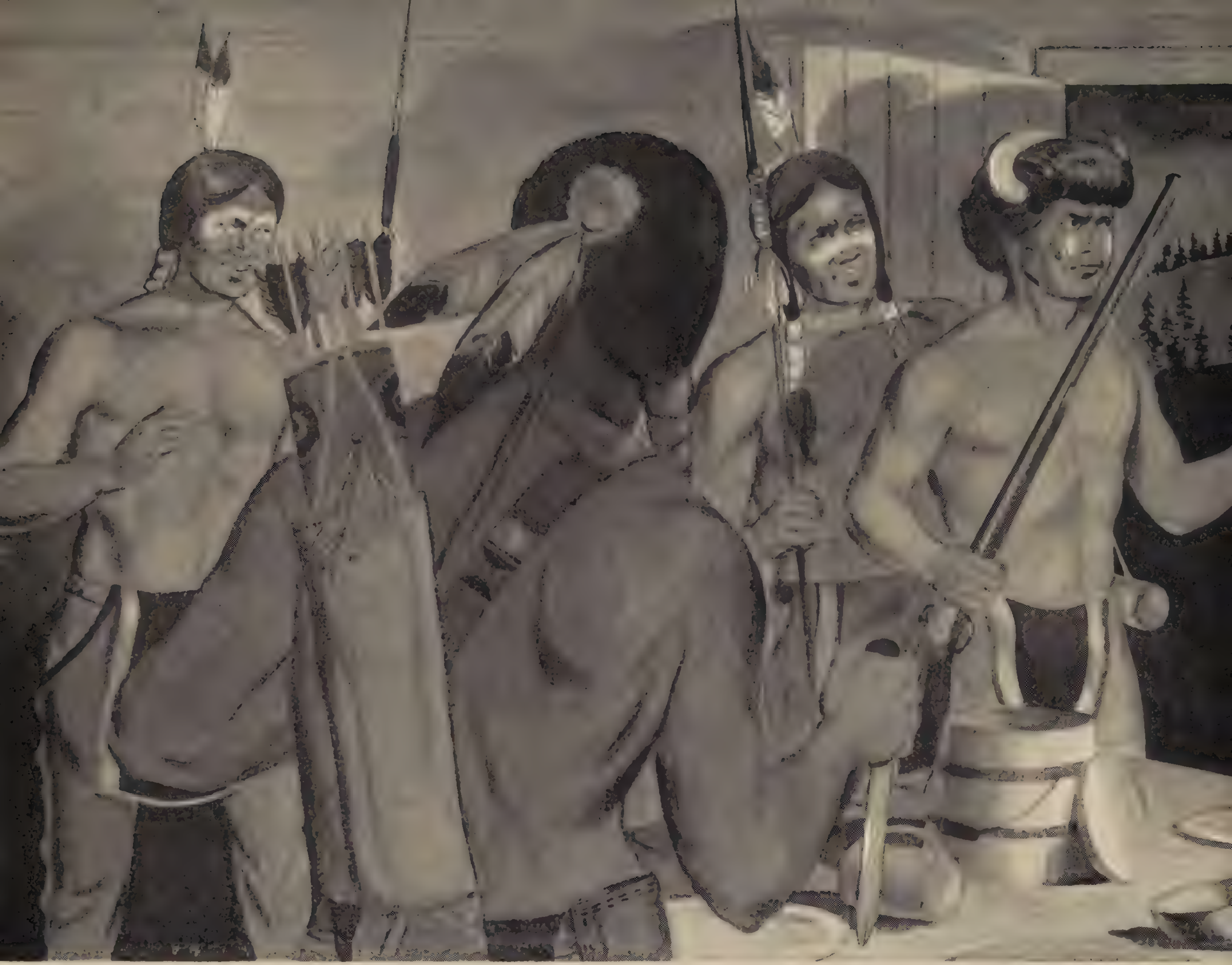
Provisions of the Toronto contract included more than $650 per game, seven games, no Sunday football and a completed season in time for Donn to attend UCLA this fall. Moomaw considered the offer an answer to prayer and signed quickly.

Next spring he'll go to Europe with Billy Graham to participate in the England campaign. His future is bright, but no brighter than the future of any Christian who turns his life over to God. END

Donn and fellow collegiates are active on Campus Crusade for Christ's evangelistic team.

Discarding football togs, Moomaw witnesses in the locker room.

Sports editor gives Moomaw Football Player of the Year award.



A hidden quart of whisky and a band of renegade Sioux Indians mixed together brew distress for Don Kennan, alone in a crude cabin and the unconquered West.

SIOUX TROUBLE

by Bernard Palmer

DONALD Kennan stood in the doorway of the crude little two room cabin, his rifle in his hands and his jaw set stubbornly. He was a tall, thin wisp of a boy with flashing brown eyes and the first soft fuzz of manhood on his cheeks.

"I reckon I'm a-stayin' here," he said.

"There ain't no time to lose, Don," the man on horseback exclaimed impatiently. "That band of renegade Sioux killed two families over acrost the river last night and they was seen a-headin' this way."

The boy shook his head determinedly. "I ain't a-goin'."

How could he leave? His paw had cut down the logs and built the cabin long before he had died. He had trudged through the untracked forest all the way to St. Paul to get the oxen they were using and had taken the only cow they had now into the house as a new-born calf and nursed it to health. Killed himself caring for his family. That's what he did.

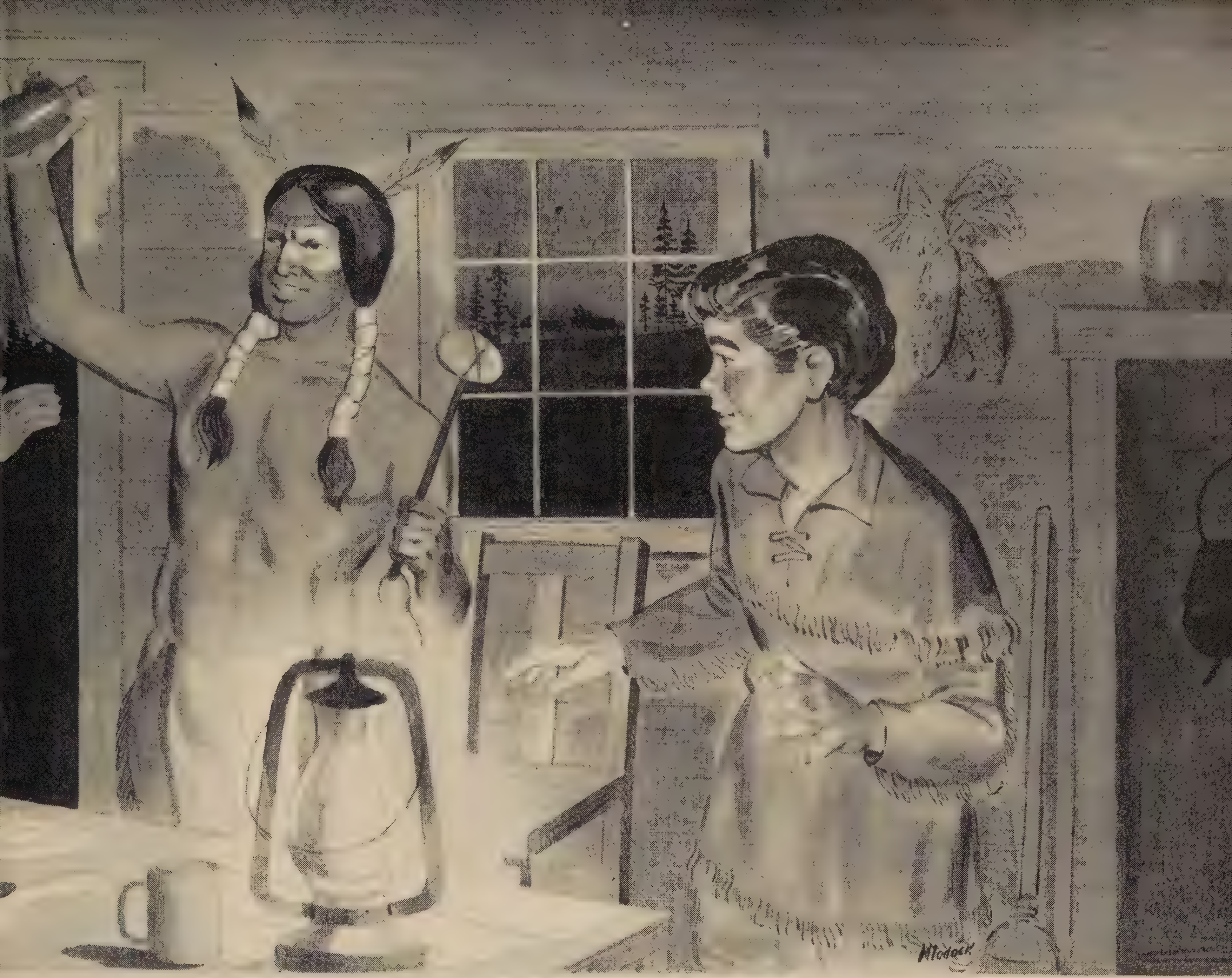
Don had been going to leave home, though. He had everything packed and hid out in the haymow. An extra pair of buckskin pants and two boxes of rifle shells he'd filched from Scotty, his step-paw, a couple of chunks of jerked venison and a quart of his own Paw's whisky Maw had told him to pour out. But he couldn't leave now, he reasoned.

"I ain't a-going over to your place, Clem," he repeated. "I reckon Scotty and Maw and the youngun'll be along any time."

"Like as not the Major won't even let 'em out of the Fort until this mess is cleaned up," Clem Taylor said, fidgeting in the saddle. "You get them oxen and your cow put up and get over to my place!"

The color drained from Don's cheeks and his hand quivered on the rifle but he shook his head decisively.

"If ye don't, I'll tell the preacher and your Maw when they get home and he'll thrash ye good."



Don heard the squeak of Scotty's light wagon coming up the lane. His heart began to hammer wildly. He tried to pray, but the words stuck in his throat.

"Him and who else?" Don demanded hotly.

"You get over to my place. I ain't a-tellin' you no more!" With that the buckskin clad rider went galloping away.

Don had been going to leave, all right. He had taken all he was going to take from Scotty MacFarland, bossing him around like he was his own Paw, making him throw away his chewing tobacco and sit there in the cabin as pious as a guinea bird every morning whilst Scotty read out of the Bible and gave a little talk about sin and stuff, and prayed.

It was bad enough having to put up with that, but to see him kissing Maw, too, and cooing to that youngun that had come along a couple of months ago was more than Don could stand. He had everything set. He was sneaking out first chance he had and heading west. Maw didn't need him around any more. Not after tonight and she and Scotty got home from the Fort, she didn't.

Don listened a moment until the clatter of hoofs died away. He had seen the smoking ruins of cabins that the renegade Sioux, crazed on the white man's firewater, had burned, and had heard the agonizing sobs of women whose husbands would come back no more.

There was no sound in the still forest save for the wind moaning softly in the tops of the trees. He was alone.

But that silence didn't mean he was safe. They could be lurking anywhere—everywhere, waiting for the moment to attack.

He shuddered and took a quick look at the sun that was already dropping behind the forest. In a short while it would be dark. He had to get out and get the stock in.

Don sucked in his breath sharply and started to walk out towards the log shed that served as a barn. He carried his gun in the crook of his arm and his gaze raced nervously along on either side of the path.

If Maw hadn't married that preacher, Scotty MacFarland, everything would be all right. He and Maw could have taken the oxen and cow over to Clem's with them. They could have handled things.

But no, it wasn't more than a year after Paw had died that she had started letting the preacher come to see her. And the first thing he knew they were married and Scotty moved into the house his own Paw had built.

He still recollected the night she told him. "It ain't that I'm not happy here with just you, Donald," she had said, her soft gray eyes pleading for understanding. "But it's just that a body gets so lonesome and—and we do need a man around the place."

"I reckon I could take care of things," he had bristled.

"I know," she answered. He had never seen that look on her face before, even when Paw was alive. It was soft and sweet and beautiful. "But I love Scotty so much," she said.

Then the youngun came, a weak, spindling little thing that kept Maw worried half silly over him until she and Scotty set out for the Fort to have the Army doctor see what was wrong.

And now he was all alone with renegade Indians on the prowl.

He heard a twig crack in the brush and turned quickly, his rifle ready. Panic seized him. But it had only been a half grown fawn peering at him through the leaves.

Hurriedly he put the cow into the shed and milked her, and fed the oxen. Back in the cabin he bolted the door and fixed himself a bowl of bread and milk. He dare not build a fire. The thin spiral of smoke in the clear air would shout the location of the cabin.

Don looked uneasily across the table at the big Bible Scotty had placed there just before he left.

"If ye want to read, Laddie," he had said with that soft, smiling voice of his, "I'd be much obliged if ye'd turn to the book o' John. 'Tis wonderful company on a lonely night."

Always thinking about that Bible. Always talking to him about Jesus and sin and becoming a Christian until he got to feeling that he was the wickedest person in the world.

His Maw had been the preacher's first convert, as Scotty called it. She got down on her knees by the kitchen chair and prayed out loud, right in front of everybody.

She wouldn't have done it if his Paw had lived. He'd have thrown Scotty MacFarland out of there on his ear. Then he'd have knocked some sense into Maw. That's what he'd have done.

There was a sound outside the cabin and Don sprang to the window. Dusk was dragging the shadows out of the trees and shrouding familiar things with wierd, unnatural shapes that set his blood to racing and a fine line of sweat to beading his forehead. Was that a man crouched in the clump of blackberry bushes? Did someone move across the clearing just then, running silently, or had that quick blur been a bird soaring up from a low hanging limb to silhouette for a heart-beat against the darkening sky? He waited tensely, his rifle in his hand.

The wind toyed with the window pane and grated a long, heavy branch against the eave of the cabin roof. Don started at the sound and whirled quickly, grinning at himself when he realized what it was.

Getting jumpy as a cat and those Indians were probably a hundred miles from there.

He stared into the shadows outside but there was nothing there. There couldn't be! He moved back to the chair and sat down, laying the rifle across his lap. Maw and Scotty would be home before long and they'd laugh at him and tell him to scoot up to bed.

Scotty smiled easy and he had a handy way about him with a rifle and an ax. He was a big man, towering a head and a half above Don. He had a pleasant face and a serious set to that jaw of his. And when he talked about the Lord he fairly bored two holes into a fellow, deep down into his heart. It made Don cringe just to think of it.

But for all of that Don would probably have liked the big Scotsman if he hadn't come sparking around Maw with all that pretty talk about the Bible and Jesus and being "born into the kingdom."

The slender faced youth crossed his legs and ran his hand through his thick black hair. It was getting dark. He could scarcely make out the Bible verse Scotty had painted on a board and hung on the opposite wall. Oh well, come morning and he'd be rid of Scotty and all his preaching.

Sitting in the dark that way he must have dozed a few minutes. There was a sound outside, a flat, muffled sound that scarcely woke him. He straightened slowly, shaking the sleep from his head. For an instant he didn't realize where he was or what was happening. And then it came again almost at the very door! The soft, measured step of one who walks silently by nature!

Instantly a spasm of fear seized him. They were there! Just outside the door. He leaped to his feet and fumbled a bullet into the rifle chamber. He had heard the one at the door, but there would be others—out at the barn, at the windows, on top of the low roofed cabin, silently awaiting the high pitched scream of battle.

(*Continued on page* 85)

Cheap at Twice the Price

by James Worsham

SEVERAL times a week Z. R. Word, an old colored preacher in the hills of Alabama, would come to my nearby office asking for money for the church and orphanage he had founded.

Finally one day I got tired of it. I said, "Parson, you are all the time making demands on my time and my pocketbook for that church and that orphanage of yours and I'm getting tired of it. I am going to stop giving and I'm going to stop right now."

My abruptness and unusual manner surprised and hurt him. As he sat there a few moments in silence, I watched him.

His head was as smooth and bare as a billiard ball, because a gas explosion in the mine had burnt off his hair and it had never grown back. He had beautiful white teeth and his eyes really got on fire when he was "expounding the Word."

I recalled how I had asked him one day what the initials of his name stood for.

He answered, "Zechariah, suh."

"And what is the 'R' for?" I questioned.

He replied, "That's for the 'Riah' part."

Though lacking any formal education, he was a born orator and singer and had a wonderful memory. After hearing others preach, he would come back and deliver the same sermon to his own flock.

As I thought of these things, I felt a bit sorry for hurting his feelings. He was fumbling with his hat in an embarrassed manner.

Finally he looked up. Haltingly he said, "Mr. Jim, I'd just like to tell you something. I think I understand exactly how you feel. I once had a little boy and he was always making demands on my time and my pocketbook. It was a nickel here and a dime there and a quarter some place else. There never seemed to be any let up. I was everlastingly being called upon for candy, peanuts, a pair of shoes, a hat, a suit of clothes and many other things. Just when I thought I had him all fixed up I had it all to do over again.

"He'd make demands on my time too. In the evening when I was all tired and worn out from my work in the mines, he'd climb upon my knee and I'd have to tell him stories. But, Mr. Jim, my little boy doesn't make any more demands on my time and my pocketbook." He paused a few moments before he went on. "My little boy is dead."

Then directly he resumed, "Mr. Jim, when this colored man's church is dead, when they have nailed up the doors and boarded up the windows, there'll be no demands made on your time or your pocketbook. But as long as it's a living force in this community—as long as that little orphanage sits up there on the hill with its doors open to the little helpless black folks of Alabama, it will not only make demands on your time and your pocketbook, but those demands may be even greater as the years go by."

He got up and stood for a few moments, gazing through the window at Red Mountain, and then slowly walked down the steps into the afternoon sunshine with $20 more than when he came in.

To this day, when I get exasperated at so many demands on my time and my pocketbook from churches, missionaries and other Christian organizations, I think of that good man and I say to myself, "When Communism has nailed up the doors and boarded up the windows of every church here, there will be no demands made on my time and my pocketbook. Then I would wish I had given ten times as much."

What's Good About Gospel Choruses?

by Phil Kerr

Watts, Wesley and Luther were once criticized for their "humanly-composed" hymns. Today gospel chorus writers face a similar barrage of opposition.

ASK a dozen people what they think of today's gospel choruses and you'll get a variety of answers. Probably some of them will contend with the opinion that all hymns be sung with dignity and reverence, realizing the seriousness of sin and the sad plight of the world and the solemnity of eternal verities.

Right! I agree heartily.

But—all Christian songs are not *hymns of worship*. Some are *gospel songs* of testimony and exhortation.

Hymns of worship and devotion should be sung with piety and reverence; but, a song of Christian joy should have all the enthusiasm and radiance and sparkle that would be put into a spoken testimony.

There are several classifications of Christian songs, each fulfilling its particular purpose. The apostle Paul differentiated between "psalms and hymns and spiritual (gospel) songs."

Hymn-lovers who belittle gospel songs are following in the footsteps of their psalm-singing forefathers who opposed the "humanly-composed" hymns of Watts and Wesley and Luther. Two centuries ago, most Christian singing consisted of the Psalms of David, metrically arranged. Isaac Watts' new hymns ("When I Survey," "Marching to Zion," "Alas and Did My Savior Bleed," "Joy to the World," etc.) aroused considerable opposition. There were those who insisted that it was as sacrilegious to add an additional song to the Psalms as to write an additional chapter to Jeremiah or Ephesians.

Watts endeavored to "Christian-ize" the Psalms, re-writing them as they would have been written had David been living in the New Testament era. In fact, Isaac Watts published an entire collection of original hymns which he titled "Psalms of David Imitated." It was in this compilation that "Joy to the World" first appeared.

Martin Luther met the same kind of opposition. He wrote new songs for his followers ("Away in a Manger," "A Mighty Fortress," etc.). His Protestant contemporary, John Calvin, adhered to the exclusive singing of the Psalms,

(*Continued on page* 88)

Author Phil Kerr of California, famed gospel chorus writer, accompanies himself on a new chorus for an expectant group of teen-agers.

Seeking to advance the cause of Christ and to halt Communism's rise, a colporteur offers Scripture portions to needy Thai tribesmen.

Thailand Report

Few workers, little prayer support cause Christianity to be ignored, while Communism gains a foothold against the long-incumbent Buddhist religion.

by Fred Jarvis

REPORTS that Chinese Nationalist troops were moving southward toward the Thailand border recently catapulted that exotic but little known country into world prominence.

Tragically, Thailand has been neglected until recently by evangelical Christianity as well.

Located in southeast Asia and bordered by Burma, Indo-China and Malaya, Thailand, formerly Siam, is 480 miles wide at its widest point and is about 1,000 miles long. The area, about as big as France, is inhabited by approximately 18 million people, including 3 million Chinese.

Yet today there are many times more Buddhist temples in Thailand than there are Protestant Christians. According to Peter Voth of the Christian and Missionary Alliance on loan to the American Bible Society, the Protestant Christians in Thailand number 1/900 of one per cent of the population.

There is no mass movement toward Christianity there either. The Christian and Missionary Alliance, for instance, began their work in 1929. In their first 12 years on the field only 85 people had become baptized believers.

But with the threat of Communism closing in, missionaries warn that the days for service are numbered.

Thailand, however, is a Buddhist land. Yellow-robed Buddhist priests swarm the streets of the capital city of Bangkok. Since it is the duty of every male to offer himself as a priest at some time, even some kings have surrendered their position and have donned the simple robes of the mendicant priest.

Sponsored by the king and the government, Buddhism is taught daily in the public schools. Consequently, it has been interwoven into the life of the people until it permeates all the political, educational and social functions of the nation.

Bangkok, a city with a million population, is quite unusual. It is a city of contrasts, laced with canals and filled with about 400 dazzling temples. Though a port and important business city, it always has a leisurely spirit.

Because of its hundreds of beautiful temples, Bangkok has been called the "city of the gods." Ornate, imposing and dazzling temples are found everywhere. The skyline is littered with colorful roofs and elaborate spires. Such temples as the Grand Palace, the Temple of the Emerald Buddha and the Temple of the Fifth Sovereign almost surpass description. Kingly fortunes have been spent to build these lavish emblems of Buddhist sanctity.

The carved figures of the gods, the inlaid doors of the temples, the glittering tile roofs, the choice white marbles, the jasper image of Buddha, the reclining Buddha with the soles of his feet delicately inlaid with mother of pearl are pieces of exquisite art and craftsmanship almost unparalleled in the world.

As I viewed these spectacles, I was grateful to the Civil Air Transport Corporation, through whose courtesy, I, as a CHRISTIAN LIFE correspondent, was privileged to visit this magnificent place.

In spite of Thailand's overwhelming Buddhist atmosphere, Buddhist leaders have recently increased their activity, according to the evangelical missionaries. The government radio broadcast Buddhist chants and lectures. Buddhist relics, displayed occasionally, attract large crowds. A great Buddhist ecclesiastical university is planned for the near future.

According to the constitution, religious liberty is guaranteed for the Christian. But although there is no public opposition to Christianity, pressures brought upon those that become Christians make it difficult for any Christian to hold public office or maintain a faithful testimony.

Cyril Faulkner of the Overseas Missionary Fellowship of the China Inland Mission summarized the situation here, "Thailand is a land where Buddhism has held sway for centuries. The 125 years of missionary work has produced comparatively little fruit. Superstitious people are not easily wrested from the power of darkness. One cannot expect too much when we have only one Christian worker for every 250,000 people."

Today several mission societies are in Thailand. The largest, the American Presbyterian Mission, has 63 missionaries located in 10 different centers. In connection with the Church of Christ in Thailand, it operates 18 schools, 8 hospitals, and a cooperative farm with 60 families.

The Church of Christ in Thailand, organized in 1934, is composed of Pres-

Garland Bare poses with Miao family.

Illustrative of Bangkok's dazzling temples is this view of the King's palace.

byterians, Baptists and Disciples. It has 95 organized churches and 37 preaching points with a combined church membership under 14,000. It maintains a seminary with 10 students.

The Christian and Missionary Alliance with about 50 missionaries in active service, has a Bible school with about 35 students and 15 organized churches with some 500 converts.

Images confront the visitor viewing the temples of Thailand, land of the gods.

The World Evangelization Crusade which entered Thailand in 1947 has 8 missionaries. The American Baptist Foreign Mission Society has 4 missionaries and works largely among the Karens. It entered the land in 1948 and is a branch of the Baptist work in Burma.

The Southern Baptists, coming into Thailand in 1949, have 17 missionaries. They have organized a few churches and one seminary. Thirteen Pentecostal missionaries from various countries have come since the war.

The American Siam churches of Christ have nine missionaries, having begun their work in 1949. Working largely among the tribes people, they maintain one clinic and also do some leper work. They recently baptized 60 lepers.

In 1951 the Disciples of Christ entered Thailand and now have three missionaries. They maintain one hospital and three schools.

The Overseas Missionary Fellowship of the China Inland Mission entered Thailand in 1951 and its 52 missionaries are now responsible for about 3 million souls in central Thailand. Mr. and Mrs. George Harris, together with four others, are working among the million Mohammedans on the Malaya border. Although the Malayan government forbids missionary activity among the Moslems, this affords an unusual opportunity for the Moslems themselves to take the Gospel back among their own people in this forbidden territory.

The New Tribes Mission entered Thailand in 1952 and has four missionaries.

Another group which has entered this land within the last year and is represented by Mr. and Mrs. Allensworth, is the South China Boat Mission. They expect to have a gospel launch to traverse the many streams and canals to reach the neglected thousands who spend their lives on sampans or small house boats.

The McKean Leprosy Home in Chiegmai, under the direction of Dr. Richard S. Buker, is lauded by all as a fine example of humanitarian, as well as spiritual, work. A number of missions cooperate in this project. It is also being supported by the American Leprosy Mission.

The Seventh Day Adventists with 20 missionaries maintain a large hospital and are very active in spreading their doctrine through literature. The Jehovah's Witnesses are coming in in great numbers. The Roman Catholics, also aggressive here, claim several times as many converts as the Protestants.

But the greatest spiritual advance in Thailand is not among the city dwellers but rather among the tribes people in the north. Prior to the war almost no work was done among them. Today, however, they are responding to the Gospel more readily than the Siamese, since they are free from the strong influence of Buddhism. A missionary of the Overseas Missionary Fellowship of the C.I.M. expressed the attitude of the tribes people as follows, "The leaders of the village emphatically stressed that they were not refusing to believe, but that they were not yet prepared to do so. They voiced the fear that if they would stop worshiping their ancestors they would be troubled by them and they did not know what to do."

There are several tribal groups. Many of them worship good and evil spirits. They sacrifice offerings to the spirits. Though they believe in God, they have no clear knowledge of Him.

Another significant advance is that of the gospel radio programs in the Thai language which come from the Far East Broadcasting company in Manila. These programs are transcribed in Thailand and are relayed twice daily by short wave. They are reaching many of the upper classes and the officials. Many of them write in desiring Scripture portions and more information. This work was formerly supervised by the Rev. and Mrs. Paul Johnson of the Christian and Missionary Alliance who, in April 1952, were martyred for the cause of Christ. During a gospel service, while a national was leading in prayer, two shots suddenly rang out and took both their lives. The motive for this tragedy has not been fully determined. In spite of their homegoing, however, the radio ministry is being carried on by others with ever-increasing results.

The future of missionary work in Thailand is a big question mark. The threat of Communist invasion from without or uprisings from within have given the missionaries grave concern. In order to meet this threat, the government has allocated one-third of its income to the military, has passed anti-Communist legislation and is rounding up people suspected of Communist sympathies. (*Continued on page* 82)

Though pitifully pagan, the Marble Temple in Bangkok shows architectural beauty.

Don't Be a NONENTITY

Christianity is not a matter of inspiration nor of imitation but of identification. The New Testament tells us to abide in Christ. If we do not, we need to check our identity.

by Vance Havner

CHRISTIANS are suffering today from a case of lost identity. Scarcely distinguishable from the world around, too many of us have lost our identity because we have lost our identification.

The word "Christian" occurs only three times in the New Testament. But each time it occurs, it furnishes a mark of identification. If we can recover these marks in our experience today, we can reestablish our identity.

"The disciples were called Christians first in Antioch" (Acts 11:26). They were identified with a Person.

In the Roman Empire the cult of Caesar, the "Caesareans," worshiped the emperor. But Christians worshiped a greater Emperor. The early Christians were an empire within an empire, a heavenly commonwealth worshiping an invisible Lord. They loved Him although they could not see Him, and they were so devoted to Him that He was dearer than life itself. Ten persecutions could not stamp out that loyalty.

But it was more than adherence to a sect. They were "married to another" (Rom. 7:4), "espoused to one husband" (II Cor. 11:2), identified with Christ Himself in a spiritual union.

To be identified with Christ did not mean a loose attachment as it has come to mean today, for they were not merely "connected" with a church or a movement. They were buried *with* Christ, dead *with* Christ, risen *with* Christ, crucified *with* Christ, hid *with* Christ, joint-heirs *with* Christ, and they expected to reign *with* Christ. They shared His death and His life. All He had was theirs and all they had was His.

The average church member today would be a curiosity to an early Christian. And an early Christian would be a curiosity to the average modern church member. The first Christians were not just "affiliated" with a movement or members of an organization. They were living parts of an organism. Christ was the head and they were His body, partakers of His nature. They did not live on the inspiration of a dead leader. They were not merely imitating the example of a departed teacher like copying a sentence in a child's writing lesson, each line growing poorer as it moves farther from the original.

Christianity is not a matter of inspiration or imitation but identification. Our Lord did not come to take our part but to take our place. He lived in the early Christians and He lives in us who believe. They met the world in a head-on collision with the invincible affirmation, "Christ liveth in me." They were identified with a Person and they did not lose their identity.

Our church rolls today are loaded with people who know nothing of sharing Christ's death and life. Being attached to an organization or connected with a denomination can be as dead and cold as a corpse if there is not first the warmth of being in Christ and having Christ in us.

A program is important. Jesus gave us His program, but it began and ended with Himself. "All authority is given unto Me . . . Lo, I am with you." But even discipling, baptizing and teaching can be the most lifeless business in the world if the program is not personalized by His presence.

What is identification? Put a bar of iron in the fire and you say, "The iron is in the fire." But it glows with heat and you also say, "The fire is in the iron." Even so we are in Christ and He is in us. But the scriptural terms are those of living things, the head and the body, the groom and the bride, the vine and the branches. If there is not a living identification, we are not Christians.

Have we received Him? "As many as received Him . . ." Has He received us? "Him that cometh to me I will in no wise cast out."

The word "Christian" shows up again where Agrippa said to Paul, "Almost thou persuadest me to be a Christian" (Acts 26:28). A Christian is identified with a persuasion. Paul was a persuader because he had been persuaded. He was persuaded that Jesus was able to keep what he had committed unto Him against that day (II Tim. 1:12). He was persuaded that nothing could separate him from the love of God in Christ (Rom. 8:38). And knowing the terror of the Lord, he persuaded men (II Cor. 5:11). For the same reasons, every Christian ought to belong to Paul's persuasion and be a persuader.

In a courtroom in Caesarea, Festus and Agrippa stood on the pedestal. Before them was this little Jew, Paul, with his bodily presence weak and his speech contemptible. But the king on the throne was really a slave and the prisoner at the bar was free.

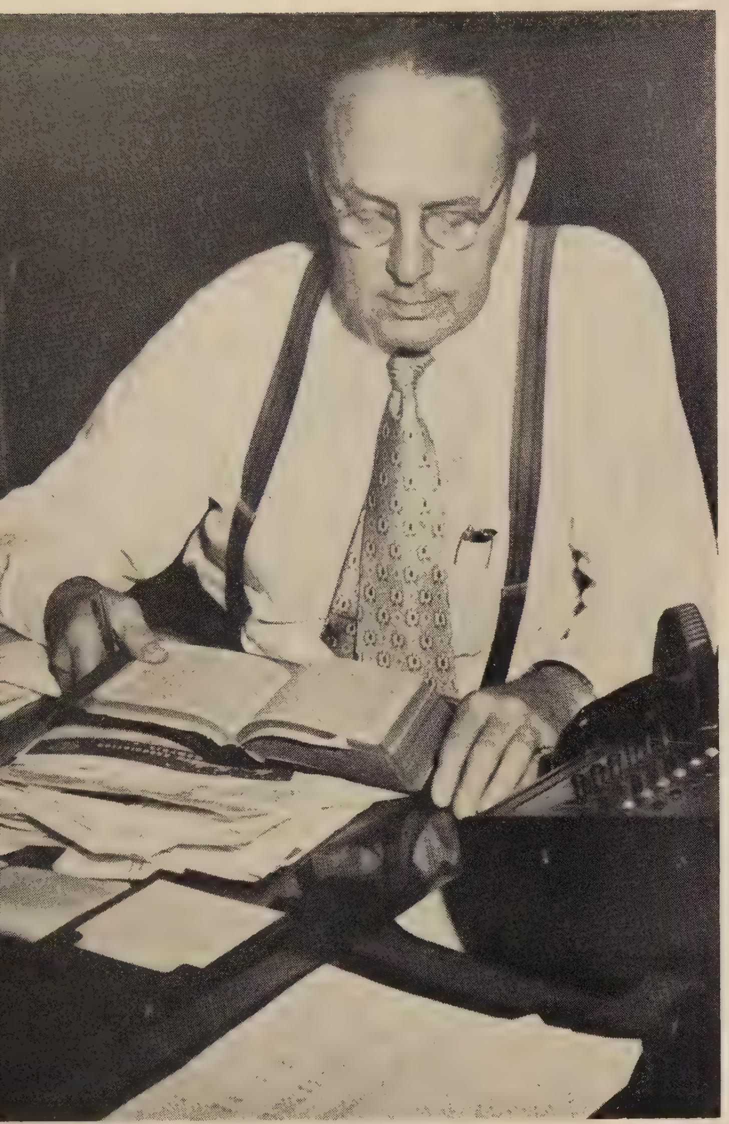
Before Herod Agrippa, the last of the Jewish kings in Palestine, stood the representative of the next King to rule on David's throne. Agrippa's father had killed James. His grandfather had killed John the Baptist. His great-grandfather had killed the children at the birth of Jesus. The spirit of Antichrist was thrice distilled in Herod Agrippa.

On such an occasion, with the odds against him, Paul might have wished he were a king. Instead he wishes that the king were a Christian.

Perhaps because some of us are not fully persuaded, we are poor persuaders. When we are properly identified with the Person, we will be fully identified with the persuasion. We are not out to persuade men about a philosophy or a set of principles, but we are out to win them to a Person. The source of our persuasion is a Person. The object

(*Continued on page 63*)

Christian Life **1953 Project 4**
Create a hunger for the Spirit-filled life.



Builder Wallace Johnson finds life's blueprint in his Bible.

This Memphis contractor would rather lead a soul to Christ than land a million dollar building deal.

Builder of Men and Homes

by Roger Heidelberg

THE TALL, gangling man with the slightly stooped shoulders paced nervously across the foyer of Memphis, Tennessee's Union Avenue Baptist Church. His kindly gray eyes intently scanned the worshipers entering the auditorium. Even after he finally seated himself he continued to fidget, betraying his unrest.

A church member might whisper, "That's Wallace Johnson, biggest home builder in Memphis. Just started a million-dollar subdivision!"

No wonder he's restless, you surmise. A man juggling that sort of deal earns the right to pace the floor!

No conjecture, however, could be further from the truth about Wallace Johnson.

As soon as he got home after church, he dialed a phone number.

"Hello. That you, Mary? Is Sam sick? He's *not*? Well, why wasn't he in church this morning?"

Millionaire-builder Johnson was troubled, not about the bustling empire he bosses, but about one of his employees, a fellow church member, who didn't show up for church services Sunday morning!

Memphis wonders which is the more miraculous—a rich man who evinces greater interest in things of the Spirit than cash in the till, or the incredible speed with which Wallace Johnson has vaulted to wealth and renown.

How did this self-styled "po' li'l Mississippi country builder" rise, in a dozen brief years, from an obscure building supply salesman to national leadership in the field of mass-produced, low-cost housing?

Johnson harbors no secrets. He will show anyone how he works out two or three basic floor plans, sets his production line up for a hundred or more units and turns them out like shelling peas; how he measures his lumber so efficiently you couldn't build a bird house with the scraps his carpenters leave. He'll list the related businesses he owns—sawmills, a nursery, plumbing, hardware, electrical supply, linoleum and tile. He'll outline his plans for getting top production from his workers—good pay, year-round employment. He causes them to feel personal responsibility for their work. Purchasers of his newest homes receive a folder which pictures the men who actually built the house, with their names and personal information about them.

Having duly noted all this, you still haven't accounted for Wallace Johnson. Any builder can copy his methods. How many achieve his success?

"Luck!" snorts a competitor. "Like during the war when he lucked up on that sawmill over in Arkansas!"

"Lemme tell you what *really* happened, honey," Johnson offers, revealing his trait of addressing everyone as "honey," "sweetheart" or "darlin'."

"We were down to two weeks' supply of lumber. Couldn't get any more for love, money or an AAA priority! Plenty in the black market, but I couldn't clear that with the Lord. Looked like ol' Wallace Johnson'd be back in the piney woods, followin' a plow mule!"

"Alma and I *prayed!*" he smiled, referring to Mrs. Johnson. "A few days later I went to Arkansas on business. Got lost on a lonely side road I'd never have found if I'd gone looking for it. Came upon a lumberyard stacked with a million feet of the prettiest pine ever cut! I knew any lumber like that was sure to be already sold. Just kept drivin'.

"Down the road I picked up two hitchhikers—something I almost never do—and they told me the mill owner had just died and his widow wanted to sell out.

"I almost hugged that dear old soul's neck when, that very afternoon, she sold me the mill and every foot of that beautiful lumber for a price we could pay! Now, sweetheart," he smiled, "you can lay the Lord's doing to 'luck' if you like, but Alma and I know better."

In the fifty-odd years since he was born in the Mississippi lumberland, Wallace Johnson has let few of the Lord's opportunities slip through idle fingers. A sharecropper's son, he'd picked a bale of cotton by the time he was seven and afternoons when most boys were out fishing, he was grubbing a crop out of the barren earth.

At 11 he was converted.

"Nothing unusual about it," he shrugs. "The preacher, bless his heart, made the good, old Bible way of salvation plain and, with nobody high-pressuring me or weeping over me, there I was—just a li'l ol' Mississippi farm boy comin' down the aisle to turn his life over to Jesus!"

At 18 he contracted to build his first home. He wound up losing not only his hard-won savings, but an additional $400 he had to borrow to finish the job.

Cast down but not destroyed, he returned to school at his mother's insistence and worked afternoons until every debt was paid in full. Upon graduation one of his former creditors, impressed by his honesty and industry, hired him to operate his lumber yard.

The young man's fancy now turned seriously to pretty Alma McCool who, he had long since decided, would do quite well as Mrs. Wallace Johnson.

Miss McCool, her affections fixed on another, entertained absolutely no notions of becoming the Mrs. of a suitor her brothers scorned as "that slab-footed, long-legged sharecropper!"

But Johnson won out. Their marriage has proven a wonderful success. Mrs. Johnson, whose faith is less demonstrative but no less sincere than her husband's, takes an active part in the business.

"Alma's the brains!" Johnson maintains. "I get too enthused. She cools me off and when *she* OK's an idea, it's as good as money in the bank!"

When his doctor prescribed a nasal filter to try to afford him relief from the hay fever and asthma that forces him to sleep under an oxygen tent, the following Sunday at church he delightedly pointed out the small brass ring protruding from his nose. "See!" he'd exclaim, "that's what Alma leads me around by!" No one laughed harder than Alma herself.

The high spot of their 25th Anniversary banquet at Hotel Peabody occurred when scores of their employees arose to testify how the Johnsons had talked with them personally about their salvation.

While today his organization has grown so large Johnson has lost some of the personal contact he once enjoyed with his workers, surprisingly few employees come and go without knowing the unforgettable experience of having their employer lay the claims of the Lord to their hearts.

Any day he is in the city, his outer office will be crowded with the great and near-great. While his gracious secretary keeps patiently explaining, "Mr. Johnson will see you in a few minutes," he may very likely be found in the cabinet shop or paint room with his well-thumbed Bible outlining to an obscure day-laborer the plan of salvation.

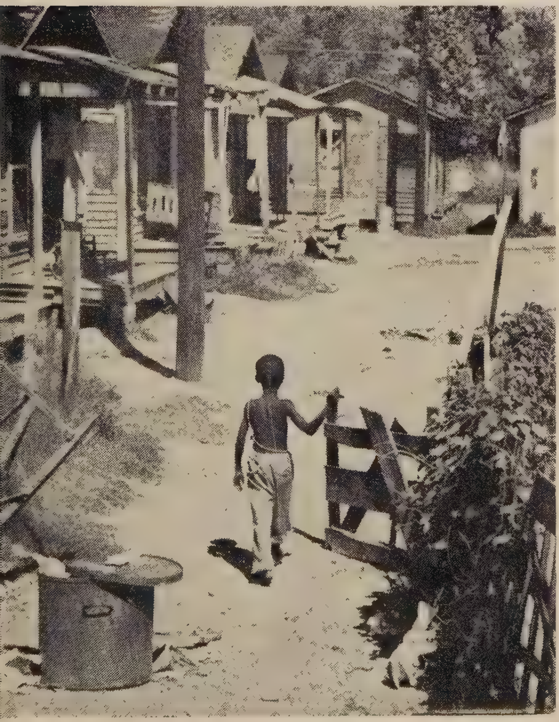
A revealing history of his firm could be written from the tablets he will fish from a desk drawer at the drop of a doubt concerning the power of prayer. Here are scrawled specific needs as they have arisen, and the equally specific answers the Lord has given.

Prayer led to the setting up of the Wallace E. Johnson Foundation, the corporation through which all his financial stewardship is funneled.

As with most Christians with wealth, the Johnsons are constantly besieged with requests from dozens of allegedly worthy causes. To screen these properly and insure that the Lord's money is being placed where He wishes it placed, the Foundation was established.

The corporation receives a full tithe of the entire company's profits as well as the tithe from the personal income of the Johnsons. The only stated aims of expenditure—"to be used wherever and whenever a need of the Lord arises."

Several consecrated young men have received grants, for



One look at this egged Johnson into action.

CARVER APARTMENTS

George Washington Carver project for Negroes resulted from Johnson's vision.

instance, to enable them to continue their ministerial education. While no denominational lines are ever drawn on such grants, the Foundation will not underwrite anyone who does not sincerely subscribe to the tenets of fundamental, Bible-believing Christianity.

Any Sunday they are in the city, Mr. and Mrs. Johnson can be found at Union Avenue Baptist Church where they always linger long after services to greet a host of friends. Both serve on many committees and take as active a part in Sunday school and Training Union as their frequent absences from Memphis will permit.

During the interview his secretary entered the office, placing a letter before him.

"For your personal signature, sir." She smiled mysteriously, quietly closing the door as she withdrew.

Johnson regarded the letter intently for several minutes, a troubled frown on his face.

"Here's proof of my worst fault," he said huskily, pointing to the letter. "No believer should ever let himself write anything like that. God knows I've sent out lots like it, I'd give anything to be able to recall! That's why that dear girl brought it in here. Since I don't sign one letter in ten that goes out over my name, that's her way of saying, 'Are you *sure* you want *this* to go?' So now I re-write it.

"God bless all my secretaries!" he whispered fervently. "They make ol' Wallace Johnson into a lot finer Christian than he'd ever be without 'em!"

While Johnson's first profits came from homes for white residents, he became increasingly concerned that so little decent housing existed for the 175,000 Negro citizens of Memphis.

One day he and Alma visited a Negro family crowded into a reeking shanty in one of the city's worst slums. To this day they say little about what they saw.

"Alma, honey," Johnson spoke earnestly, "we've just got to do something about this!"

Alma nodded, making probably the first and only on-the-spot, snap decision of her life.

Immediately they ran head-on into a formidable problem, who would lend money for the mortgages?

Negroes were unstable, the bankers argued. They wouldn't pay, even when you could catch them.

The Johnsons thought differently and doggedly persisted in faith and prayer until an insurance company reluctantly agreed to put up the money for his first project. The future of his entire business was riding on the success of this venture.

His ill-wishers smiled, rubbing their hands. Let's see that God of his turn this idea into profit!

Before the foundations were poured, the Johnson rental office floundered under 1,500 applications for the 170 available apartments! Suspecting they'd brought in a gusher, the incredulous insurance company promptly offered to underwrite three additional projects.

As each one rapidly filled with carefully selected tenants and buyers—hardworking Negroes who met their obligations as scrupulously as anyone—the other bankers took a second, stunned look and hastened to vie with one another for the Johnson mortgages.

His most famous project, George Washington Carver Homes, named for the great Negro scientist, rests squarely in the midst of the surrounding squalor like an attractive cameo on a refuse heap. Its streets are paved, there are curbs and sidewalks, and everywhere you see (and hear) neat, well-dressed children at play, their elders digging around shrubs and flowers, or idling happily on cool, green lawns.

Not three blocks north, kids like these wander down unpaved, filthy streets or shuffle aimlessly around a beer tavern. It sets in bold relief Johnson's philosophy of building men as well as homes.

"Some few folks, sweetheart, are going to turn out bad no matter what you do for them. A few others will turn out good no matter what's done to them. Most, though, will be made or broken by where and how they can live.

(*Continued on page* 95)

Your Key to a Wonderful Life

by Edgar Daniel Kramer

RECENTLY I had the privilege of helping to lay away a little old lady, whom through the years I had come to love. Although funerals are looked upon as mournful occasions, there was no depressing sadness here. On the contrary, there was rather a sense of gladness, as the minister ended his discourse over her casket with this awed exclamation, "What a wonderful life!"

What constituted a wonderful life for her? Was it wealth or travel or material comforts? Her circumstances were never more than moderate. She had never journeyed more than 300 miles from her birthplace. Although for most of her life she had suffered from arthritis and through her last years she was bedridden, she never complained.

Even in her worst pain she kept smilingly cheerful, as she exuded sunshine that brightened the lives of all who came into contact with her. Her very existence seemed to say with II Sam. 22:2, "The Lord is my rock, and my fortress, and my deliverer." She had never had the use of an automobile. She had never enjoyed the conveniences of an electric washing-machine, an electric refrigerator or automatic heat.

In spite of her crippling arthritis, she was, nevertheless, as busy as the proverbial bee. Her waking hours were far too few for the work she delighted in doing. The home her husband had left her, and which she shared with a married daughter's family, was a two-storied, row house on a car-stop corner. She occupied the sunny, second-floor, front room and had her bed placed near the window, so that she could watch the life of the street. She began smiling and waving to the folks waiting for the streetcar. They smiled and waved back.

Then she hit upon another idea. Though the work was slow, awkward and tiring on account of her pain-twisted fingers and the production consequently only a few each day, she started hand-printing Bible verses, cheerful sentiments, encouraging quotations and optimistic short poems on small sheets of paper. She laboriously folded them into tiny packets and then prayerfully tossed them out the window. There passers-by could pick up, thumb open, peruse and perhaps get that extra lift to send them on their way with more cheer, confidence, hope and a greater trust in God.

She had a full life, full of giving instead of getting, of service instead of being served, and of loving God with all her heart and soul and mind and her neighbor as herself.

Now what was the key to this wonderful life? Where is the key to a wonderful life for you and me? Is it not freely offered in the most wonderful life ever lived upon our troubled earth, the life of Christ?

He says in Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In Mark 8:34 He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." In Matt. 11:30 we find, "For my yoke is easy, and my burden is light," and in Matt. 25: 40, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Since in Rev. 3:20 it is written, "Behold I stand at the door and knock," to receive the key to a wonderful life we must heed the knock, turn the knob, pull open the door and let the Son of God enter our hearts. Then in partnership with Him we may enjoy the blessings, assume the responsibilities and exercise the duties of Christian stewardship.

Jesus, the Son of God, is the key to a wonderful life. Empowered by the indwelling Spirit, let us gladly, humbly, wisely follow in His steps.

Passage to Freedom

Trapped between the Nazis and the onrushing Russian Army, Lambert planned to flee in a small fishing craft.

He had lived in Russia once, and now as the Communists swept through the Baltic states in August 1944, he asked the Lord to speed him and his family to freedom.

by J. B. Tweter

REV. GEORGE J. LAMBERT felt his blood turn to water as he needled his way through the dockhands at Riga, disguised as a common laborer. And for a good reason, too. The German occupation of his native land had come to an end. The Communist hordes were taking over.

And he was a marked man, marked for liquidation by the Reds. As he joined the throng of workers, he heard one man say that this war between Germany and Russia should make things better for the native Latvians. He almost replied by citing facts to disillusion him, but a sudden suspicion that the man might be a spy closed his lips.

Lambert recalled his missionary work for the First Baptist Church of Leningrad. Famine stalked the streets and countryside. Multitudes died with the cry for food upon their lips. When a horse collapsed on the street, a mob pounced upon it and cut it up to eat.

He remembered when he had cooked a few kernels of oats and rotten potatoes to ease his own hunger. Then, while he was in the Ukraine in 1918-19, he saw countless numbers die like flies with typhus. As many as ten would be sick in one home alone. Doctors and nurses died at their duties. He had been warned that he might be the next victim. But, after all, he had only one life to live and he was ready to go if God wanted him. While many died in his own arms, he pointed them to the Lamb of God. No, he wouldn't forget; he couldn't forget those tragic Russian scenes and the bloody revolution.

Once during a gospel service, Russian soldiers charged into the church, put out the tallow lights and cried out in their rage, "Kill them now! Kill them now!"

But God overruled their murderous intent. Instead, in the dark they killed one another. The Christians were able to escape.

Finally he fled Russia. For several years he had been preaching in Latvia when the Germans came.

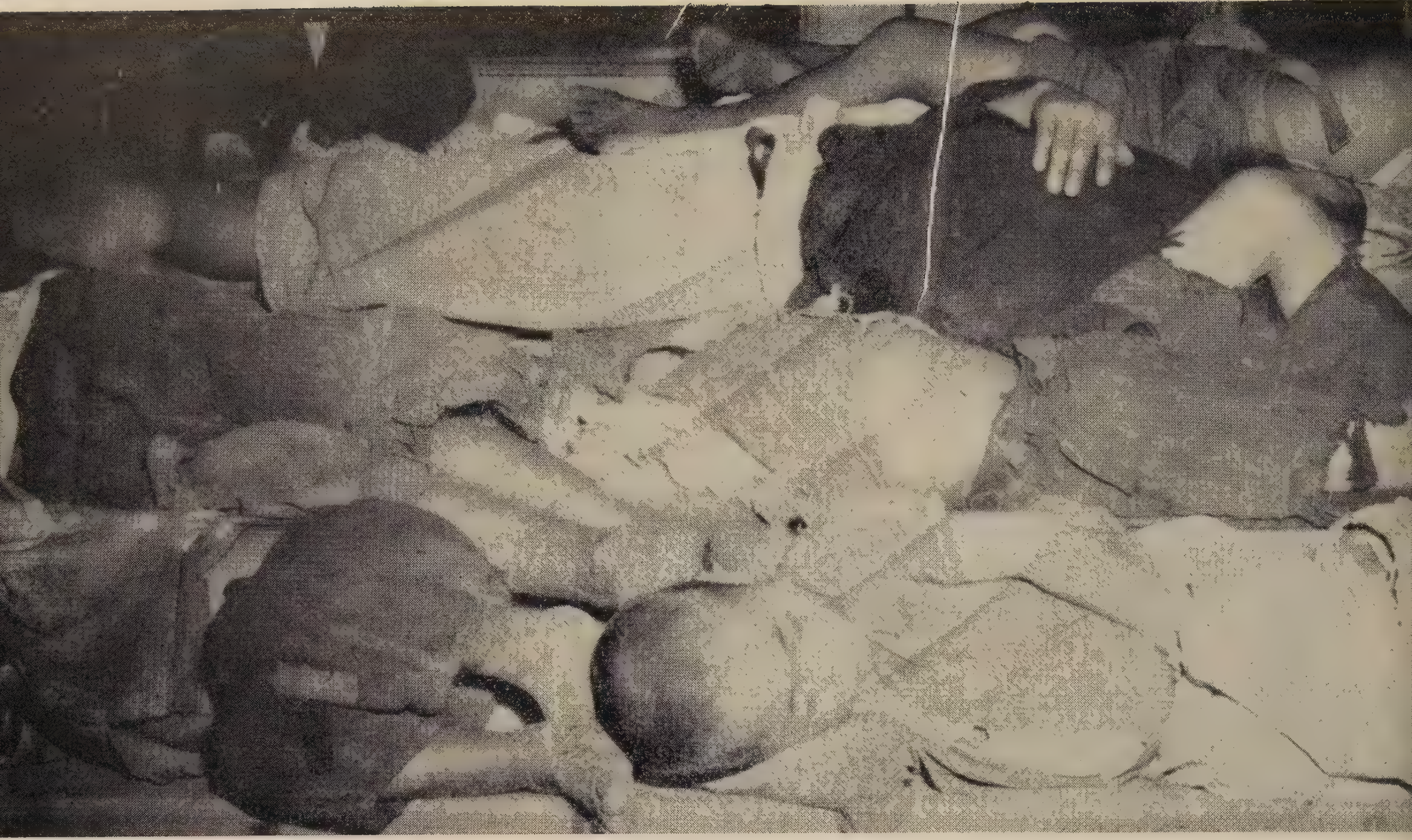
The Germans had been cruel in their occupation, but they had respected the work and the property of the churches.

Amid the German occupation, Lambert had preached to crowds of Russian prisoners and refugees. There had been disturbances when Communists had yelled out, "Long live Stalin!" and "There is no God!" But many Russians had believed the Gospel and had wept tears of repentance, calling upon God for mercy and even kissing Lambert's arms with deep gratitude.

But now with the Communists in Riga, Latvia, that ominous day in August 1944, his life was not worth a rotten apple. That night he and his wife Mary consulted together and decided that with their children, Maria and Andrew, they must flee the capital to Talinn, Estonia and look to God to lead them on from there. Maybe they could escape to the protection of Sweden. Their decision to flee was further strengthened when underground news informed them that a beloved Baptist preacher, sent to Siberia by the Reds, had been killed by his persecutors.

God was merciful. Without mishap they reached Haapsalu, Estonia. They could hardly believe their good fortune when opportunity was given them to get passage to the Hiuma Isle, 35 miles from the mainland. Lambert and family lived there one whole month while he preached the Gospel to the inhabitants of that fortified island. Hopes of an escape to Sweden seemed brighter than

(*Continued on page* 92)



No one to "tuck them in," these Korean children, homeless because of the war, huddle together on the cold steps of a Government Building for a night's rest.

A straightforward message to the folks at home about the most war-ravished land in history.

WINTER COMES TO KOREA!

Some people think, now that the war is over, there is no more need for relief in Korea. Christian friends! —the need in Korea is appalling— far greater than any of us can comprehend. Yes, the shooting war is over but millions of Koreans have no homes to which they can return . . . no food, no clothing, nor even the bare necessities of life. And whatever the hardship, it is aggravated a thousand times right NOW by the coming of winter. We ask you to carefully and prayerfully read these facts about Korea and her true present condition.

Your Gift

NOW

may save someone from tragic death-- may lead a soul to Christ.

Winter In Korea—Normal winters in Korea are severe! But can you imagine yourself facing this winter's snow and ice with only a few flimsy rags on your back—with no home but a few boards nailed together or the shelter of a bridge or culvert? Can you imagine your child an orphan—roaming rubble-strewn streets this winter in search of food, clothing and shelter? This is reality in Korea!

Land Devastated — Korea is the most thoroughly ravished country since Carthage was pillaged by the Romans in 146 B. C. Ten million people are homeless. The end of the war does not bring back their homes or restore the families that are broken. This will take months and years. The need is great **now!** We must not let ourselves become disillusioned about the present plight of the Koreans.

Homeless Children — 200,000 children have been orphaned in Korea as a result of the most brutal war in history. Only one-fourth of these are in orphanages. The others still roam the war-littered streets in search of bits of food and clothing—and shelter from the deadly cold. Can you imagine 150,000 children without anyone to love them or care whether they live or die?

Our Opportunity Now—The O.M.S. is not primarily a relief agency. Her task is to bring the Gospel of Christ to men and women everywhere. To testify, however, in the face of such suffering would be mockery unless every effort were first put forth to bring comfort of mind and body. With every gift goes a testimony and a sincere prayer that this soul might find Christ. Our opportunity for bringing Christ to Korea is now!

The O.M.S. has in Korea:

300 Organized Churches with native pastors and Bible Women (100 of these churches have to be completely rebuilt as a result of war destruction.)

200 Students in Seminary training
15 Orphanages—2000 Children
2 Leprosariums—750 lepers
5 Christian High Schools
2 Widow homes
1 Babies' home for lepers' children
40 Chaplains in the Korean Army

Besides bales of bedding and clothing, the O.M.S. is sending to Korea each month, huge shipments of specially processed foods.

All gifts thus designated will be rushed immediately into relief and rehabilitation of Koreans.

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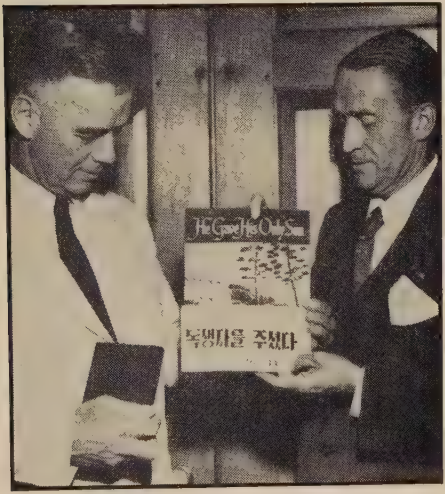
WORLD

Asia's Peace Spurs Evangelism

Plan Korea Build-up

BEFORE THE SMOKE had cleared in Korea, misson societies drew up plans for a big build-up in their forces. Some mission leaders hesitated, skeptical of the slippery terms of peace, but most dauntlessly pushed on.

In a survey of gospel agencies now at work in the Far East, CHRISTIAN LIFE gained an exclusive report of hurried missionary activity.



GEN. VAN FLEET AND DR. DARLINGTON
More Scriptures for Korea

The Presbyterian Church in the U. S. reported seven new missionaries were sailing for Korea this fall as a starter to re-build to pre-war levels. The Oriental Missionary Society was making plans to move its seminary back into the city of Seoul and enlarge its efforts to house leper and other children.

The Southern Baptists have sent nine missionaries to Korea and the denomination's medical clinic is ministering to 600 people a day in Pusan. The Southern Baptist seminary in Hong Kong is one of the strategic Christian spots, along with a Bible school established in Penang, Malaya.

The Evangelical Alliance Mission reports that it is planning to organize a Bible institute in Formosa. David H. Johnson, general director, said, "It is our desire to train Chinese Christians for the task of evangelizing their own people. If the doors to the mainland once again are opened to gospel proclamation by foreign missionaries, we would like to see many national Christians prepared to take hold of the work under the direction and leadership of seasoned China missionaries. We should be prepared for such an eventuality."

Johnson said TEAM is undertaking an intensive radio ministry in cooperation with the Pacific Orient Broadcasting Company.

The Evangelical Mission Covenant Church of America has recently opened a Bible institute in Tokyo and entered Formosa to establish work in three of the large centers on the island. Ralph P. Hanson, foreign missions secretary, wrote: "Contacts have already been made with quite a large number of refugees from the mainland of China who were formerly associated with our work."

The General Council of the Assemblies of God also announced the build-up of its missionary forces in Korea. Howard C. Osgood, secretary for the Far East, said the council has purchased property both in Seoul and Pusan and a Bible school has been opened in the South Korean capital.

The Pocket Testament League, the American Bible Society and the Gideons are in the field as "ammunition suppliers" on the firing line.

The League announced that it now has a gospel team with sound truck operating in the Pusan area. A second sound truck is en route for action in Taegu. A third is on order for Seoul.

Alfred A. Kunz, League official, said a half million gospels were distributed by midsummer, with a goal of 2 million to be given out by year's end.

The Bible Society, which distributed half a million portions of Scripture to Communist prisoners of war in Koje, said it is looking forward to reaching into the distant rural and mountain areas of Korea with the advent of peace. It is marshaling material for distribution to returning refugees, rebuilt churches and schools, and restored homes.

D. J. DePree of Zeeland, Mich., retiring president of the Gideons, told the organization's 54th annual convention in Seattle that "our goal should be the distribution of 50 million Bibles and New Testaments." He said there is immediate need for at least 200,000 in Japan.

Other developments in the war came from Clarens, Switzerland, where delegates to the World Evangelical Fellowship approved a plan for a Christian literature program to challenge Communist propaganda. The program was outlined by Dr. Clyde W. Taylor, secretary of affairs for the National Association of Evangelicals.

Communism is "literally flooding Africa, South America, Asia and other areas with millions of books and pamphlets filled with revolutionary and anti-Christian propaganda," declared Taylor.

"There is an imperative necessity," he added, "for a new strategy which will send forth millions of copies of evangelical Christian literature to meet this Red challenge and to convert millions to Christ."

With the Korean truce, a new day may have been dawning in the Far East, but

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mission leaders stressed urgency lest the sunset come at an early hour.

YFC Invades Tokyo

"THE FIGHT against Communism is a Christian battle," Korea's President Syngman Rhee had warned when the truce was signed.

Last month, as the echoes of the Korean war faded, and a shifty, relentless enemy changed his tactics, Christians all over the Orient were taking up posts in spiritual trenches.

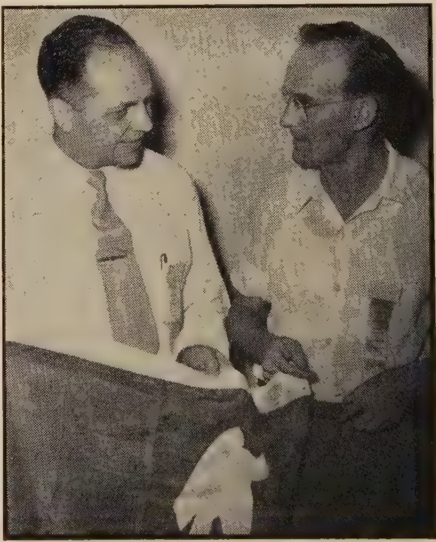
A strong attack was launched from Tokyo, where the 6th Annual Congress on Evangelism sponsored by Youth for Christ International was held in August. Teams, comprised of many of the 1,250 delegates drawn from 20 nations, held evangelistic campaigns in some 200 Japanese cities and towns.

Japan was a logical place to begin. Only a few days before the Congress a Japanese newspaper had stated that "the outstanding characteristic in the Japanese reading world is the rivalry between Communist books and the Bible. . . . It will be interesting to see which will win the mind of the Japanese people."

The Communist tactic in the fight against Christianity meanwhile had apparently changed from outright persecution to "let it die of laziness."

A Rome newspaper, quoting from recently discovered secret documents of the Reds in Burma, said the Asiatic Communists had been instructed "not to waste time attacking religion openly, and let it die of exhaustion."

The Tokyo Congress was opened by Dr. Robert Cook, president of YFC International, who may have had this in mind as he said, "We must face the fact that for millions alive today there is no tomorrow with which they can experiment. . . . This is a critical hour in world history. A sense of urgency pervades all we do. Our hearts are one. This is our goal: in the 200 campaigns that follow the Congress, we want to tell every person in this land the glad message of hope through faith in Christ; then send these delegates back to



Captured Communist flag symbolizes Christian effort in Asia for Dr. Robert Cook, head of YFC International and Douglas Bushby, Australian war correspondent, at World Congress on Evangelism.

Communism, First Hand

by Art Johnston

TEAM missionary to France

A missionary witnesses the Parisian struggle as Communistic students riot in the Sorbonne.

THE atmosphere was tense with excitement. I knew that I was in for it if I didn't watch out.

The Saturday lectures in geography and history at the Sorbonne had just dismissed and we joined the rest of the Paris student life as it moved down the formal stone hallways. As I approached the large reception hall, I noticed that the 30-odd tables that had been set up that morning were piled high with books and scholarly-looking individuals appeared in the process of selling them.

Yet something in the hush of the crowd signaled danger. My curiosity got the better of me and I wandered casually among the students enjoying both the books and their eccentric authors.

Suddenly one of the students seized a chair from behind a desk and rushed to his friends standing in the middle of the hall. Each one had taken possession of a chair and stood suspiciously watching me as well as all the other students. Needless to say, all eyes were fixed on them as well. From previous experience I could tell that politics alone could arouse such emotion.

Seeing an American ex-GI nearby, I cautiously edged up and in a low voice inquired what the trouble was.

"I don't know," he guardedly replied. "I was over buying a book from Paul Claudel, the famous poet, and almost got hit on the head!"

"Let's ask one of those fellows," I suggested. He agreed. Feeling and looking painfully American, we mustered our best French and approached an intelligent chair-holder in his twenties and asked to know what the score was.

It didn't work. He replied in English pointing to an author with a pale look of apprehension who was standing behind his desk. "He has written some books that the Communists do not like."

I breathed a sigh of relief thinking that I was in safe territory.

"They just came over to him and were threatening him, but we drove them away . . ." he continued, his voice dropping off as he looked toward the far end of the hall where a large group of fellows started a chant that swelled in both volume and emotion with each repetition. "See them?" he asked. "They are more numerous than we are, but they are afraid to fight!"

No sooner had these words left his mouth than the Communists exploded toward us. Picturing myself in a French jail charged with rioting, I began to look for a way of escape, but I stopped in amazement—I couldn't believe my eyes! Our new friend was rejoining his 15 comrades and they advanced slowly toward the onrushing Communists—their chairs held high overhead.

Wham! Down came the first chair on a Communist head. It broke. Thump! Bam! The thud of more chairs on other heads mingled with the dying political chant and the ranks of the Communists broke. The fighting became so confused that for a minute I couldn't distinguish friend or foe.

Suddenly the Communists withered under the hail of chairs and retreated. Then the ever-alert police arrived, their clubs transforming the retreat to disordered flight.

Our friends returned and quickly regained their poise and customary reserve. One of them looked rather dazed and I noticed a reddening welt behind his ear. A buddy must not have aimed too well. Book sales continued as usual and I left for home wondering what it all meant. I had learned something about Europe, France and Communism.

Europe is undergoing political unrest for its masses have a shifting loyalty. Communism is a growing, militant tentacle that reaches into the student life as well as the factory. It is the largest of several political parties in France and forcefully exudes its propaganda in every direction, skilfully utilizing every opportunity, every economic weakness, every social inequality, every political instability to expand its influence and power.

Europe is provoking the same question that Indo-China, India and Africa present. How long? Distressing, ominous clouds of nationalism and Communism are slowly covering the skies of Western Europe. These powers are fermenting among the youth. A state of political instability is arising which seems to have but three solutions—revolution, war or Jesus Christ.

There is an open door and open hearts among the peoples of Western Europe today. One can freely present the wonderful message of Jesus Christ throughout these states. Disaster can be averted if the hearts of individuals are turned from materialistic philosophies and spiritualistic emotionalism so readily utilized by power-seeking minds.

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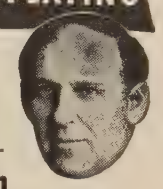

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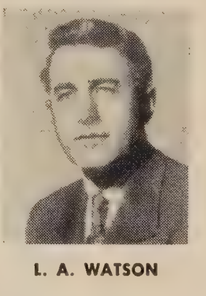

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their own countries to put in practice what they have experienced here—*intensive* evangelism."

CHRISTIAN LIFE correspondents Donald Hoke and Fred Jarvis, reporting from the Congress, quoted also from the speech of Lt. Gen. William Harrison, chief UN truce negotiator and outstanding Christian layman.

Speaking in the packed ballroom of the downtown Tokyo Kaikan, World Congress headquarters, Gen. Harrison rallied the Lord's people to the new battlefield saying, "Christians in this day can expect persecution. Some Christians are expecting world powers to use the blood of their men to protect the church of Jesus Christ. . . . If we believe the Lord, we'll believe His words, 'Blessed are ye when ye are persecured for My name's sake.' . . . We should trust God and not rely on the world to fight our battles."

In his talk he thanked Christians for praying for him while he was negotiating with Red delegates at Panmunjom. At a private dinner party, according to Hoke, the general told several delegates, "In dealing with the Communists I asked God for guidance, and He gave it."

Dr. Ned Adams, chairman of the Presbyterian Missions of Korea, declared that converted Chinese prisoners of war would be among Christendom's greatest weapons in spiritual battles ahead.

Adams declared that there were more released POWs who had vowed to enter the Christian ministry than there were Korean pastors who had been martyred by the Reds in the first five months of the war. He said 439 ministers had been slain in that period.

Official welcome to the delegates was extended by the Governor of Tokyo, Seiichiro Yasui and the Superintendent of Police, Eiichi Tanaka.

Pointing up the intense effort Christians were making to halt the spiritual inroads of Communism in Asia was the list of other speakers at the Congress. These included Bishop Athanasius of the Marthoma Church, South India, recognized as the oldest organized church in the world; Rev. Timothy Dzao of Indonesia; Dr. Chen-Wei of Taipei, Chief of Chaplains of the Chinese Nationalist Army and pastor of Generalissimo Chiang Kai-shek; Dr. Andrew Gih, famed China missionary now in Indonesia; Dr. A. P. Guruswamy of Ceylon; Rev. V. B. Samudra of India and many others from the U. S. and Britain.

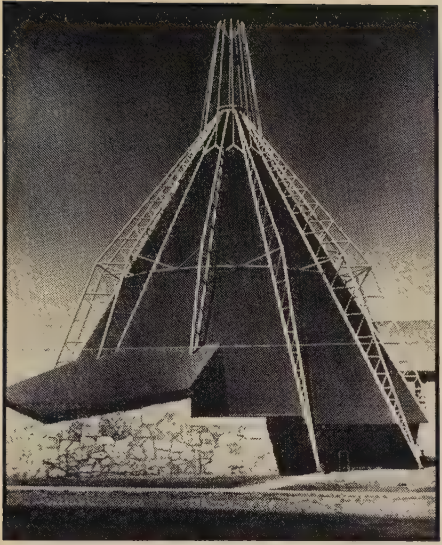
Will the Christian message die of exhaustion as the Red leaders predict?

Not if the summertime zeal of Christians in Asia continues through the long winter haul.

▶ DENOMINATIONS

New Lutheran Leader

THE REV. OSCAR J. NAUMANN of St. Paul, Minn., has been named to lead the Evangelical Lutheran Joint Synod of Wisconsin and other states. The synod has 316,000 members. Rev. Naumann, 44, succeeds the Rev. John Brenner, 80, of Milwaukee, president since 1933. Rev. Brenner asked the delegates to let him retire and give the job to a younger man.



Built to emulate an Indian tepee is Hopewell Baptist Church in Edmond, Okla. Recently completed building also has oil industry theme in its use of oil well piping as supports. Twelve pipe trusses symbolize the twelve apostles.

List of Objectors Released

THE NATIONAL SERVICE BOARD for Religious Objectors released a report on the religious backgrounds of some 1,943 conscientious objectors now serving the U. S.

Of 1,943 objectors who answered questionnaires on their religious affiliation, 1,454 are Mennonites or Amish. Next in number was the Church of the Brethren, with 178. The Old German Baptist Brethren are represented by 62 young men. Other denominations and their affiliates among objectors are: Quakers, 42; Churches of Christ, 33; Jehovah's Witnesses, 33; Church of God, 20; River Brethren, 17; Methodists, 8; Congregationalists, 8; Baptists, 7; Episcopalians, 3; Evangelical and Reformed, 2; Presbyterians, 2; and Disciples of Christ, 1.

Denominations Boost Contest

SUNDAY SCHOOL CONTESTS were in the wind as several denominations made plans parallel to the Sixth Annual CHRISTIAN LIFE Sunday School Attendance Contest, beginning Oct. 11.

The Free Methodists announced their contest and urged participating schools to strive in the magazine contest for prizes.

The Advent Christian church also started a denominational attendance contest, tying in their efforts with CHRISTIAN LIFE.

Other denominations too looked pleasantly on the Sunday school building scheme, encouraging schools to enlist in existing contests.

Presbyterians Nearer Merger

MERGER OF the three major Presbyterian groups of the U.S. was much closer as the result of actions taken recently at the general assemblies of three bodies.

There was hardly any discussion about the matter when the Presbyterian Church, U.S.A., (Northern) met in Minneapolis. They voted to go ahead with the merger.

To the surprise of many observers, the Southern Presbyterians, formally known as the Presbyterian Church, U.S.A., also voted at Montreat, N. C., to send the

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recommendation to their presbyteries for action. It will be necessary for three-quarters of the Southern presbyteries to vote favorably on the issue in order for the group to approve merger under the present plan.

Finally the United Presbyterian Church, meeting at Carlisle, Pa., took similar action. There were still many hurdles to surmount and it would take until 1956 at the earliest to accomplish it, but the straws in the wind plainly indicated that the merger was a distinct probability.

C & MA Join EFMA

THE CHRISTIAN and Missionary Alliance took formal action at its 56th annual General Council which met in Long Beach to join the Evangelical Foreign Missions Association, an arm of the National Association of Evangelicals.

Nearly 1,000 delegates appropriated $29,000 to set up a complete new set of beginners and primary Sunday school materials.

Re-elected for a three-year period: Rev. H. E. Nelson, Home Secretary; Mr. P. B. Christie, Publication Secretary; Dr. H. M. Shuman, Education Secretary; Dr. A. C. Snead, Foreign Secretary, and Dr. A. W. Tozer, editor of The Alliance Weekly.

The 1,031 C & MA churches contributed almost $2.4 million to missions in 1952, making a per capita giving of more than $40—highest of the leading 52 denominations.

In number of missionaries on foreign soil, the Christian and Missionary Alliance ranks sixth out of the 237 leading missionary agencies. The C & MA now lists 800 missionaries with 699 active and more than 100 retired. The C & MA expects to send 60 more to foreign fields in 1953.

▸ MISSIONS

"When Men Shall Revile"

FOR A LONG TIME the wife of Juan Veas, a worker for the Spanish Christian Mission in San Felio de Llobregat, Spain, had prayed that her fellow townspeople might some day come to hear the Word of God.

But they were fearful. Their priest had told them to shun the Protestants and their mission. And they had been taught always to do just what the priest had told them.

One night recently the Senora Veas, her struggle ended, passed away—her prayer largely unfulfilled.

Spanish law provides that non-Catholics may be buried in a civil cemetery. But in San Felio there was none. The Roman Catholic priest tried to help. She could be buried in his church's cemetery, he said, if Senor Veas would consent to a Catholic burial.

After all, he reasoned, she had once been a Catholic.

Senor Veas shook his head and showed the priest his wife's will which clearly stated that she wished to be buried according to her evangelical faith. The priest shrugged his shoulders sadly and departed.

Senor Veas visited the mayor and told him he would have to bury his wife in his own home, since there was no place else. The mayor suggested that she could be interred at the small cemetery of San Andres, a few miles away.

CHRISTIAN LIFE Reports on

Evangelism in West Berlin

by Leslie B. Flynn

THROUGH the Iron Curtain a thousand refugees a day, seeking asylum from Communist domination, filter into West Berlin, an isolated island of freedom.

Gospel workers distribute German tracts.

The displaced person's quest for liberty from physical and mental bondage may not be satisfied immediately in the crowded camps, but the untold story is that hundreds of these refugees are finding something more than physical freedom.

Through the ministry of 45 young people, from West Berlin's various churches, hordes of unfortunates are hearing the message of spiritual freedom. These young people are the only ones making a systematic evangelical effort to reach the refugees daily with the Gospel. Last year about 20,000 refugees heard the message of salvation and hundreds made a profession of faith.

Total impact of this group is limited, for with its small personnel able to cover only two camps nightly, just 14 of the 85 camps are being evangelized.

Typical meeting may consume three hours, including pre-service prayer meeting and time spent on inviting refugees to the dining room or recreation hall or largest room available. Crowds vary from 20 to 300, often 150. Except for two or three rows of front seats, the people stand. Some smoke and play cards, but usually stop in respect.

The refugees love to sing, and, if in attendance three times, usually don't need the mimeographed song sheet. Visiting missionaries and evangelists are always invited to preach when available. Those interested are dealt with. This constantly changing and most pitiful audience provides a fruitful field of evangelism.

Wolfgang V. of Berlin's eastern sector responded to the Gospel message three years ago. One night after helping in meetings in the western sector, he headed homeward. Suddenly a few blocks from his home, a form stepped out of the shadow.

"Wolfgang! You cannot go home!"

It was his sister. She continued, "The Communists came to the house looking for you this evening! One of them has been hiding near the house watching for you to come back!"

Turning around, he fled to the western sector, where he was put up by Christians. Last year he entered a Bible college in England, studying for the ministry.

Hildegard G., young lady converted two years ago, became active as singer and interpreter for visiting Enlish-speaking evangelistic teams. Today she is at Bob Jones University.

Although many East Berlin youth have seldom gone to church, many older ones are backsliders who knew the Gospel in pre-war days. One refugee who had fled from 250 miles south of Berlin came under the Gospel again in one of the first meetings. Convicted it wasn't right to leave his native town without a witness, he went back. Letters indicate he is finding the going tough, but he is happy, faithfully ministering the Word. Some who have gone back have never been heard from, for once it is known one has left as a refugee, he seldom gets back.

When George Sweeting held meetings last spring for the U.S. army and airforce at Tempelhof Air Base Chapel, he went out to the refugee camps every day to help the group. He reported, "We would set up our easel and in five minutes more than a hundred would gather round. Since the refugees have nothing to do, little is needed to attract their attention. In ten days there, I gave out thousands of tracts, "Four Things God Wants You to Know" in German. No one threw any gospel literature away. In fact, if we threw a handful of tracts into the air, not a single one would ever touch the ground."

After one of their meetings a young lady remained for prayer. She had gone to America on a scholarship after the war. In New York she had accepted Christ in a Word of Life rally. After returning to Germany, she had backslidden, but that night she, as a refugee from the Lord as well as from East Berlin, came back to the Lord.

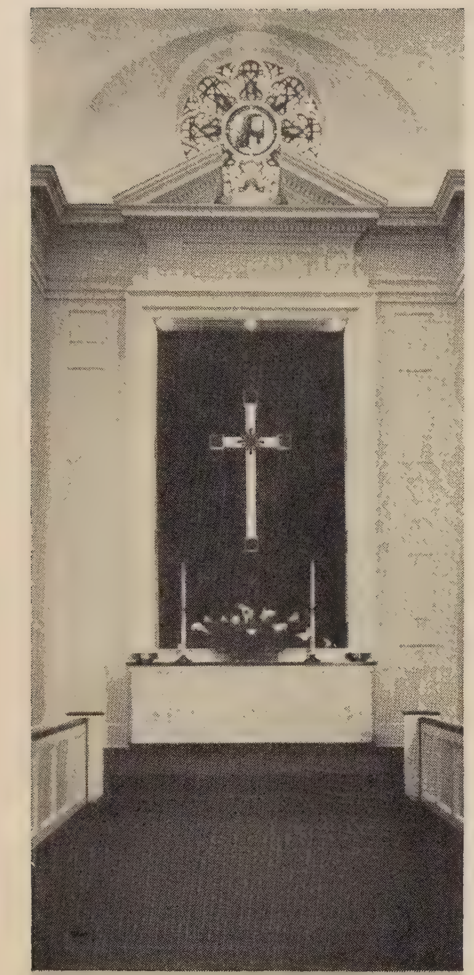
Though many lasting results are known, most of the refugees who make profession of faith cannot be easily followed up for they are processed and flown out of Berlin about two months after arrival. About 1,800 are flown out every day.

A few camps in West Berlin are reserved for those who may possess vital information. Two old men from the East sector, backslidden Christians, were brought sharply to realize that they were wasting time. So, when transferred to one of these special camps, they began weekly Bible study. Their ministry goes on uninterrupted by removal from Berlin.

Refugee work had its origin with Berlin Youth for Christ in January 1951. Attracted by youth rallies which were supported by Christian American GI's, young people from the state church which is Lutheran and Reformed, as well as those from Baptist, Brethren, Pentecostal and Methodist churches, joined in rallies through the summer months. In September 1951, German-born, fortyish Harold Engelhart became nominal Youth for Christ director for West Berlin. He placed emphasis on refugee work and began arranging schedules for camp meetings. From 45 active workers, usually two teams from six to ten members each go out every night. Two valuable co-workers are Paul and Marilyn Hauetter, Bob Jones University graduates in West Berlin indefinitely, supported by American churches.

Surrounded by one of the most blatant enemies of the Gospel, God's work goes on in West Berlin, island of spiritual freedom as well as physical liberty.

Evangelist George Sweeting draws a picture, a crowd and German refugees to the Lord.



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There the story might have ended. But, as so often happens, the Lord had already written His own epilogue. There was, in fact, the unfinished business of Senora Veas' prayers.

The whole town, of course, had been aroused over the concern of where to bury the mission worker's wife. So when Senor Veas, Bible tucked under his arm, started out with the cortege bearing the body of his wife on the hot dusty road to San Andres, door after door in the town opened behind him to emit silent, respectful families to fall in line.

Before Senor Veas' procession got out of the city, some 2,000 people had joined the cortege, hoping to hear at the cemetery what they had feared to hear in the mission service—how to find personally the Lord Jesus Christ, the Savior of Senor Veas.

That afternoon, over the body of the faithful mission worker, other missionaries told them about Jesus.

And somewhere a great hand wrote "answered" in the book which bore the prayers of Senora Veas of San Felio.

Persecution Erupts Again

A STATE OF religious pressure and persecution has broken forth in many spots where the Gospel of salvation in Christ Jesus was being proclaimed:

IN IRAN: An Anglican clergyman, the Rev. Ralph Norman Sharp was ordered by police to leave the country. He was accused of "espionage and anti-government activities." A representative of the Church Missionary Society, he is the second Anglican clergymen within recent months to be ordered to leave Iran. Last May the Anglican Bishop in Iran, the Rt. Rev. William Jameson Thompson, was expelled.

IN GREECE: Athens leaders of the Church of God of Prophecy have appealed a five-month prison sentence imposed on a member. A local court at Gytheion had held him guilty of proselytizing.

The Rev. Spyros Costas, Church of God head in Greece, said that the Greek Orthodox Metropolitan of the town had brought the charge against the member, 59-year-old Nicolas Capetanacos.

IN GUATEMALA: The Salvation Army is withdrawing from Guatemala. According to press reports from Guatemala City, the government has ordered the Salvationists out of the country. The Army leader in Guatemala, Capt. Guillermo Pingarron, was reported by one source to have branded the government action as "directly the result of Communist influence and domination."

IN AFRICA: The dread Mau Mau have aimed their worst blows at Christians. Of an estimated 20,000 Christians, more than 800 have remained true to Christ and refused to take the Mau Mau oaths, it is reported. One Kikuyu pastor (like all other African pastors in the area: under Mau Mau sentence of death) sang as the Mau Mau beat him. He would not take their blood oath, telling his tormentors that the "blood of Christ is all that I need." His body was then slashed with big knives. Despite this he survived, according to an informant with the African Inland Mission. Many other African pastors among the Kikuyu have been slain.

IN ISRAEL: The strict orthodox rabbinical element in Israel stirred up a reaction

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against the American-European Bethel Mission work in the Holy Land, according to mission spokesmen. The intervention of the Israel government halted the persecution however.

IN GERMANY: The Communist government of East Germany remained an enigma to Protestant leaders under its rule. Soviet zone papers launched an attack on Bishop Otto Dibelius of Berlin. But almost simultaneously 5,000 East Zone Germans were permitted to cross into West Germany to attend a Protestant rally in August. Also early in August 39 Evangelical pastors and church workers who had been imprisoned in the spring were set free. Forty more were still held.

All in all it looked as though 1953 was no time to forget that Christ once told His own "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice. . . ."

Mennonite Missionaries Meet

FORTY-FIVE missionaries re-appointed, or going to the field for the first time, met with members of the Mennonite Board of Missions and Charities in Elkhart, Ind., late in June for an orientation conference.

The missionaries represented India, Argentina, Puerto Rico, Uruguay, Japan, Israel and fields in the homeland.

Rev. J. D. Graber, executive secretary of the Board, was in charge of the meetings.

▶ EVANGELISM

Assemblies Promote Evangelism

EVANGELISM, always a Pentecostal strong point, got a renewed spur at the biennial General Council of the Assemblies of God, held in Milwaukee, Wis., beginning Aug. 26.

Gayle F. Lewis, general superintendent

Rural Church of Egypt, Miss., is top award winner in first annual contest sponsored by Town and Country Development program promoted by Sears Roebuck Foundation and administered by Emory University. Standing in front are J. C. Haynes and the Rev. G. Ross Freeman, foundation officials, Dean H. B. Trimble of the University, and the Rev. H. L. Hathorn, pastor of the 32-member church.

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Wheaton, Ill. — Dr. William Culbertson, President of Moody Bible Institute, recently commended INSPIRING HYMNS, published by Singspiration. "I do not see how the work could be surpassed," said Dr. Culbertson. "The Moody and Sankey book with all its richness has been brought up to date for this generation."

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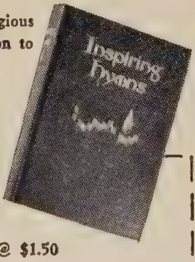

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of the Assemblies, pointing out that Evangelism was the council theme, added, "We put special emphasis on it. All the night meetings were evangelistic, and outstanding evangelists were the speakers."

The theme, he added, would prevail in the coming months, wtih many evangelistic campaigns planned by the Pentecostals in many parts of the country.

Governor Eschews Pulpit

TENNESSEE'S youthful governor, Frank G. Clement, is a familiar figure on the platforms of Southern revival meetings, but he denied recently that he will make evangelism his career when his term expires.

To reports that he planned to abandon politics and team up with Evangelist Billy Graham, his close friend, the governor replied, "If and when I should leave politics for the ministry, it will be when I have a definite call from the Lord to do so."

Now 34, and the youngest man ever to head a state, Clement said, "Right now I feel that this is the particular place God has called me to. Christian men are needed in public office as never before. I am working hard at the job of being a Christian governor, and I shall continue to do so."

Since taking office, Governor Clement has campaigned against gambling, illegal whiskey sales, corruption, inefficiency and waste to fulfill his campaign promise to "do my dead level best to give you the kind of a program I believe a Christian governor should give you."

Graham, in commenting on the governor's statement, said, "He is one of the greatest platform orators I have ever heard. He would make a fine evangelist. I feel certain, however, that God called him to be governor of Tennessee just as certainly as He called me to evangelism."

Second Welsh Revival

THE TOWN of Wrexham, in Wales, was the scene of one of the great outpourings of the Holy Spirit in the famed Welsh Revival. In July the power of the Holy Spirit returned to Wrexham. The largest crowds since the "old revival" came out to hear a team led by Eric Hutchings of England.

The mayor, civic and political leaders, professional men and business managers mingled with the miners and laborers in the revival meeting held under auspices of the "Hour of Revival Crusade."

Sixty-two churches of the area cooperated. According to the Rev. Glyn Thomas of the Queen Street Congregational Church, it was something "that has not been witnessed in our town within the memory of most of us." He said a follow-up program has been instituted by William Fletcher of the Navigators. Hutchings reported that prayer was the "keynote" of victory in the campaign. Two all-night prayer meetings were held in addition to twice daily services.

Meetings were held in a canvas tent erected in a corporation park. Said the Rev. Stuart Marsh, one of the cooperating pastors, "Quite apart from the great joy of seeing people come to Jesus Christ for salvation, there has been much evidence of Christians convicted of backsliding and brought to a place of consecration."

CARIBBEAN BIBLE CENTER'S FIRST CLASS
For Caribbean Amoses—a chance to learn the Word

Bible School Opens in Colombia

FOR MANY months the nation of Colombia has been one of Christendom's heaviest crosses. But in spite of persecution and bloodshed, men and women who loved God in that country have dared to trust Him for a great blessing—a Bible school.

Here is the result of their daring, in an on-the-spot report:

"While I was working in the fields," said the dark young Colombian, "I got to wondering if it would ever be possible for me to serve the Lord. Then when I read the book of Amos, and saw how God used a humble farmer to be His prophet, I thought maybe there was hope for me too!"

For this young man and many other prospective Amoses of the Caribbean the Latin America Mission's Caribbean Bible Center opened its doors in Sincelejo on July 23.

This was just ten days after the Colombian presidency unexpectedly changed hands in a bloodless revolution. Missionaries feel this change offers hope for the evangelical cause.

A memorial to Dr. Robert C. McQuilkin, founder of the Columbia Bible College, Columbia, S. C., the new Caribbean Bible Center has received much of its impetus from the enthusiasm and faith of his missionary daughter, Aimee, who was first speaker for the consecration services in July.

Testimonies of other students were perhaps even more significant than the would-be Amos. One boy reported:

"I had quit my job so that I could go to evangelize some Indian tribes. But the Lord told me that I should prepare myself first, and so here I am."

"My church has no pastor," said another, "and I want to prepare myself to preach and lead them."

And another: "I live on the river, and there are towns all around which have never heard the gospel message. I'd like to try to reach them."

Originally planning to open the C. B. C. at the end of June, Latin America Mission leaders postponed the date because Sincelejo was to have been the site of a Roman Catholic conference reputedly to be attended by a thousand priests, and trouble was in store for the evangelists, it was rumored.

But Tom Cherry, director of the center, reports that only a small number of visitors arrived and that the conference was a general "flop."

"We are sure that all this was not coincidence, but the result of much prayer both here and in the States," he said. "By nightfall the next day, all our students had arrived and registered."

▶ NATIONAL

Christian Amendment Introduced

SEN. RALPH E. FLANDERS, (R.) of Vermont, and Rep. Robert D. Harrison, (R.) of Nebraska, are ready to try to make the nation as "Christian" as Congress can possibly make it through an amendment to the Constitution.

The amendment calls for recognition that Christ is the foundation of the nation. It reads,

"This Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

This is the second attempt by Sen. Flanders to get the amendment passed. He tried first in February, 1951.

Mennonites Set for Disaster

MENNONITES have added new units to their disaster relief organization, first launched two years ago. The new units have been organized in northern Indiana, centering at Goshen. Their first work has been to help

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"Please help us in our distress," writes a distracted Hebrew Christian mother from Europe. She also pleads for her widowed sisters whose husbands were "carried off to the concentration camps" and thus they lost all their possessions.

"The struggle of everyday life is getting harder, so we are most grateful for the food parcels you have sent us," writes another Hebrew Christian. Still another says, "I am 70 years old and my sister for whom I care is aged 77. Your CARE food parcels have kept us from starvation."

So the Hebrew Christian widows and the bereft little children of Europe and Palestine, the hungry and the despairing, look to us to help them with food and other forms of relief. Please send your gift now to relieve distress and encourage the faith of those whose life is a daily struggle.

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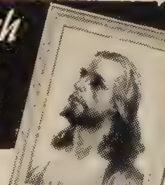

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in the rehabilitation of a tornado-devastated area in Indiana and Ohio. Twenty Mennonite laymen each day have worked to rebuild homes. The first units were organized two years ago in the Kansas flood.

Indians Sue for Freedom

SIX PROTESTANT Jemez Indians sued in U. S. District Court at Albuquerque, N. M., to obtain freedom from coercion by their predominantly Roman Catholic neighbors.

The six plaintiffs told the court they represented 90 Protestant residents of the Jemez pueblo. They charged the Pueblo Council had deprived them of their religious freedom, denied them the right to bury their dead in the communal cemetery or establish a cemetery of their own, refused the Protestants the right to have a church of their own or to use their homes for prayer meetings and church services.

The suit also charged that Protestant missionaries were not permitted to come and go freely within the town.

On July 21, 1952, the Indians alleged, "the council threatened non-Catholic Jemez Indians with loss of their birthrights, homes, personal property and right to share in community work if they did not become Catholic."

RADIO & TV

Expanding Gospel Network

FOR ALMOST 25 years Latin American missionaries have carted radio receivers at great effort through dense jungles so that their Indian charges could hear the gospel programs emanating from stations like HCJB, TIFC, TGNA, HOXO and CP-27. Their labor has borne rich harvest in souls won to Christ.

Steadily the programs have improved. They had to, for Latin Americans are said to be the most avid and discriminating radio fans on earth.

Two years ago the Pan-American Christian Network was set up to broadcast the best programs of the various mission broadcasting stations. To mark the anniversary last month a forward-planning conference was held at the Latin America Mission in San Jose, Costa Rica. Robert and Eileen Remington, network directors, revealed the scope of the web in their report.

Twenty different mission boards, they said, have used the facility, distributing some 5,295 minutes of varied gospel programs throughout Latin America. Some were aired over a station in Tangiers, Africa, and reached even into Spain.

Remington set as further network goals, "1) additional programs, 2) recorded church services for use where full time Christian workers are scarce, 3) opening new broadcasting outlets in areas where there is no radio witness, and 4) establishment of distribution centers in each Latin American country."

It looked as though the day of the jungle missionary with a radio set, far from being ended, was only beginning.

High Cost of Television

AMERICANS spent twice as much buying and repairing television sets as they did on supporting their churches last year. The figures were revealed in the annual Department of Commerce report on consumer expenditures. For TV sets Americans spent $2.2 billion. They gave $476 million for repairs. Contributions to religious works of various kinds totalled $1.3 billion, a gain of almost 7½ per cent over 1951.

TV Evangelist

A TELEVISION evangelist has been named by the Board of Home Missions of the Evangelical Lutheran Church. He is the Rev. Norman L. Hammer, pastor of Emmanuel Lutheran Church at North Hollywood, Calif.

Hammer said that he would "seek ways and means of showing people by television the love of God and invite the lonely, the frustrated, and the discouraged to find peace through Jesus Christ."

More Religion on 'Voice'

FROM NOW ON the Voice of America broadcasts will contain more religious programs.

The new policy was inaugurated recently when officials decided that freedom of religion in this country forms a strong link of friendship with millions of people behind the Iron Curtain.

Voice officials are taking a new approach to the question of religion in the U.S. Constitutionally, it is pointed out religious freedom and separation of the church and state are guaranteed by the Constitution.

Policy makers feel that their predecessors erred on the side of timidity with respect to the separation of church and state.

▶ EDUCATION

Fuller Seminary Constructs

A NEW BUILDING to house the administration and classrooms of Fuller Theological Seminary in Pasadena, Calif., was scheduled to be completed for use this winter. In the planning stage are other buildings, including library, chapel and student dormitories.

Three 'R's'—Plus Religion

SOME CHRISTIAN forces, routed several years ago by the famous "McCollum" Supreme Court decision excluding religious teaching from all public schools, have rallied around the classroom.

Latest evidence comes from Long Beach, Calif., where delegates from Southern California Disciples of Christ churches went on record as favoring Bible reading in public schools because "there is no provision in the California State Constitution for the exclusion of the Bible."

The state Board of Education was asked "to provide suitable selections to be available for all school districts."

Many attempts to get a bill through the legislature specifically permitting such readings have been unsuccessful.

New Christian High School

A TUITION-FREE Christian high school has been opened at Rumney Depot, N. H., under auspices of the New England Fellowship, an evangelical society. Rumney high will accept students from Maine, Vermont and New Hampshire. Leading spirit among the founders is the Rev. Charles Schauffele, professor of Christian education

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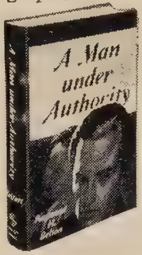

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Aid to Hebrew Scholars

AS AN AID to biblical scholars, the U. S. Library of Congress has just completed the microfilming of the Hebraic Union catalog, which gives the location of books and ancient manuscripts in the Hebrew language in more than 700 libraries and research collections.

▶ PRESS

Needed: Religious Journalists

DO SECULAR newspapers print enough news about religion? Three developments last month gave a new airing to an old argument.

At Winona Lake, Ind., Robert Walker, editor of CHRISTIAN LIFE magazine, told the ninth annual Christian Writers Institute summer convention that daily newspapers are finding it necessary to print more religious news in order to retain their readers.

Walker, who directs the institute, told some 40 writers, "The secret to successful writing today is persistence. The writer who sells is the man or woman who studies the needs of publications and then keeps on submitting material to them based upon that need no matter how many rejection slips he gets."

A Boston clergyman, the Rev. David W. Edmunds, Unitarian, meanwhile wrote President Eisenhower and asked him to exert his influence to get editors to publish more religious news. He asked the president, "For democracy to function well, should not religion be more prominent in the newspapers of America? There should be more sermons printed, and also hints, suggestions, clues and inspiration as to how Americans can work for and achieve peace."

Also significant was a Baptist Workshop on Religious Publicity, held in Ridgecrest, N. C. Edwin L. McDonald, public relations director at Furman University, Greenville, S. C., who headed the workshop, told writers that "religious journalism is the door to a wider and more effective ministry for the modern church."

He added, "Every congregation should have someone serving as a reporter. He should be made a member of the church's council of officers and have a ringside seat at every important meeting the church holds. . . . The church journalist can carry the church's message to the people where they are."

▶ FILMS

Law Aids Church Films

PRESIDENT EISENHOWER has signed a bill that will allow religious and other nonprofit organizations to send movie films and other audio-visual aids through the mail at the low book rate. Book rate is eight cents for the first pound and four cents for each additional pound, regardless of destination. The bill was sponsored by Sen. Frank Carlson, (R.) of Kansas.

Plan Four Lutheran Films

THE LUTHERAN CHURCH, Missouri Synod, as part of its emphasis on the increased

(*Continued on page 56*)

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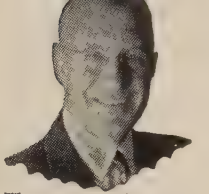

THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

Educators Debate TV

"OBJECTIONABLE commercialism in TV advertising tends to misrepresent and distort children's values," an eminent psychiatrist charged at the 91st annual convention of the National Education Association meeting at Miami Beach last summer.

The psychiatrist, Dr. Herman Selinsky, affirmed that "objectionable commercialism in TV can result only in the cheapening of ethical principles and moral values and that it will serve to foster cynical disillusionment in youth."

Illustrating Selinsky's statement is not only the carnal commercialism of the liquor and tobacco interests, but also the numerous crime and violence dramas being presented nightly. It is high time that the television industry purges objectionable commercialism.

■ Central American Mission, founded by Dr. C. I. Scofield in 1890, is now broadcasting the gospel message over four radio stations of TGNA. Harold Van Broekhoven reports that "the radio station project was launched in 1947, and the first programs were aired in 1950. Two stations are operated for Spanish programs six hours daily utilizing the long wave frequency of 720 kilocycles and simultaneously the 49 meter band frequency with 5,000 watts output in each of these two frequencies. The dual band changing transmitters are switched over at 9:00 p.m., CST to the 31 and 25 meter frequencies for the English releases.

Reports have come from all 48 states, all provinces of Canada, Alaska, Japan, Austalia and New Zealand, Union of South Africa and continental Europe. The Spanish programs have been heard from Colombia, South America, to southwestern United States. Complete liberty up to the present is enjoyed for the gospel ministry and about 33 per cent of all Spanish programs are gospel presentations through song and the spoken word. The Gospel through TGNA is making a great impact upon Latin American neighbors. Both rich and poor listen to the stations. Consistent teaching is given for the believers as well as the evangelistic program aimed at winning the lost to the Lord. Plans are under way to increase the signal strength of the stations and have pretuned radio receivers, phonographs to place in remote sections, Bible correspondence and teaching courses on the air and additional follow-up work."

■ More than 13 years ago Dr. M. R. DeHaan began his radio ministry with the Radio Bible Class. He started this worthwhile witness with only one station in Grand Rapids, Mich. Today his ministry has multiplied to include the full Mutual network in addition to broadcasting by short wave around the world. Since many persons wrote DeHaan that they could not hear his program in their area, he was constrained of the Lord to expand his radio ministry through the facilities of the ABC network stations, coast to coast. These devotional broadcasts over ABC are heard mostly at 8 a.m. Sundays in each zone. DeHaan deserves to be commended for taking on this additional responsibility in providing for more of the Gospel to be broadcast over various stations of ABC in addition to his Mutual outlets.

■ Religious commercial radio programs have been discontinued by Station KING, Seattle, Wash. Otto Brand, vice-president and manager of Station KING, has ruled out the broadcasting of religious commercial presentations because he does not want to carry religious commercial accounts, according to Harris G. Hunter, Chairman of the Radio and Television Committee of the Northwest Regional Office of N.A.E. This action transpired in June and the evangelicals have brought pressure upon the Federal Communications Commission.

Nothing, however, can be achieved legally until it is time for the renewal of the station's license. Of course, in the meantime, continuous telephoning day after day registering disapproval of the action confirms that the station is not operating in the public interest.

Although a radio station must operate in the public interest, station ownership has the right to determine who shall have the privilege of their broadcasting and telecasting time. Since no station can ignore numerous telephone calls registering dissatisfaction relative to their policies and practices, evangelicals should bombard any station that is antagonistic to religious commercial programs. Every pastor should exhort his people (whenever these challenges occur) to use their telephones until the management is well informed that evangelicals are not decreasing but increasing, and therefore deserve some consideration.

■ The FCC is thinking thoughtfully before acting on color TV. Chairman Rosel H. Hyde revealed recently that "the Commission is going to proceed cautiously and exactingly in establishing" what he called "so momentous a standard which will probably remain in effect for several generations." Color TV sets will be very costly in the beginning of production. Wallace Johnston, president of the National Appliance and Radio TV Dealers Association has asserted that "a reasonable quantity of color television receivers will not be available until late in 1955." END

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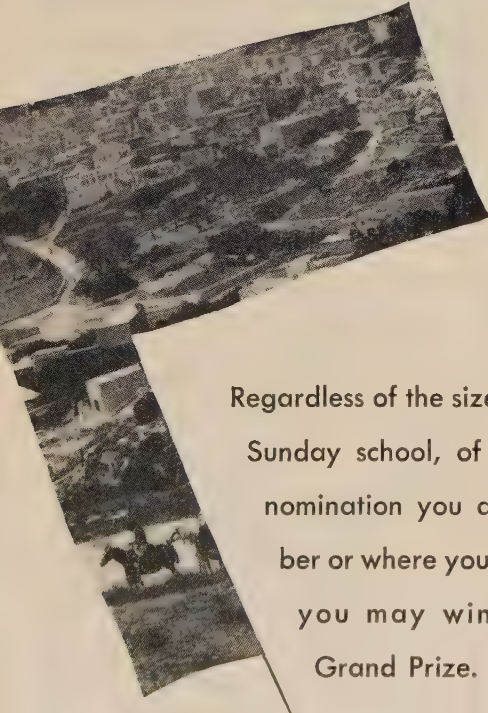
Experience proves that one of the quickest ways to build Sunday school attendance is through inter-school attendance building competition. Recognizing this fact and entering your school in this sixth annual contest, may be just the step you need to take to put your school on a new and growing basis.

Get your school started working on the contest now—and watch the results.



Regardless of the size of your Sunday school, of what denomination you are a member or where you are located, you may win this year's Grand Prize.

40 prizes One grand prize

RULES

1. CHRISTIAN LIFE's attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 11, 18, 25, November 1, 8, 15, 1953.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools—average attendance of 800 or more for the fifty-two Sundays from October 1, 1952, through September 30, 1953; Class B schools—average attendance of 500 to 799 for the same period; Class C schools— average attendance of 250 to 499; Class D schools—average attendance of 100 to 249; Class E schools—average attendance of 25 to 99.

3. Judges will score entries on the following bases: 50% of total—percentage increase in average attendance for the six contest Sundays in 1953 over average Sunday attendance for October 1, 1952, through September 30, 1953.

20% of total—amount of visitation preceding and during Contest.

30% of total—additional promotional effort displayed before and during the course of the contest. Present these activities in a scrapbook or notebook enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of newspaper ads and Sunday school newspapers blotters, dodgers, etc.

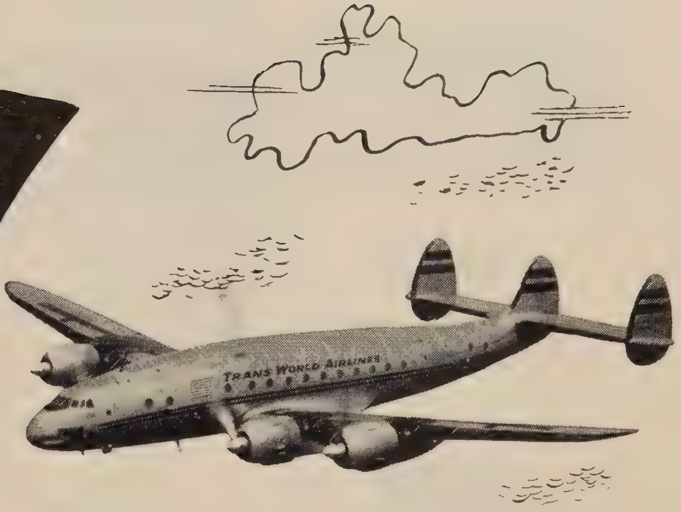
4. CHRISTIAN LIFE arranges for delivery of prizes only to winners within the United States. Winners outside the United States must be responsible for duty, entry permission, and any other details necessary for the receipt of their prizes.

5. Departure point for the grand prize tour is New York City.

6. A complete list of winners will appear in the March '54 issue of CHRISTIAN LIFE Magazine.

7. Contest entries must be postmarked before midnight of December 31, 1953, and become the property of CHRISTIAN LIFE Magazine.

8. Decisions of the judges will be final.



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2—Graduate study in Church History, World Missions, New Testament Archaeology—on graduate seminary level.

3—1953 Accompanying professors—Dean John A. Huffman, Dr. Merrill C. Tenney, Dr. Ralph Earle, Dr. T. Leonard Lewis, Rev. Horatio Chase.

"We personally desire to let you know that our entire church has been greatly blessed by our participation in the CHRISTIAN LIFE contest. Our church will never be the same again. It has been given a new vision—a new zeal. It now knows what can be done."

Campbell Avenue Baptist Church
Windsor, Ontario

"We want to thank CHRISTIAN LIFE for conducting the contest and for the privilege we had of participating in it. Our attendance in Sunday school increased from an average of 612 to 1016 during the contest. We are now averaging 800 per Sunday. This increase of nearly 200 per Sunday certainly proves that there is a permanent value to a contest of this type."

Second Brethren Church
Long Beach, Calif.

YOUR CONTEST ENTRY BLANK

Please count our Sunday school "in" on the 1953 Sunday school contest. Send us a combined entry form and list of suggested contest ideas.

Name of church

Address

City Zone State

Pastor's name

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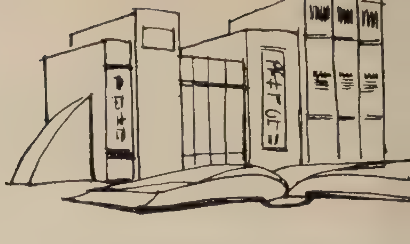

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book selection of the month

SEX IN CHILDHOOD AND YOUTH. By Alfred Schmieding. Concordia. 158 pages. $1.85.

NEITHER the lover of a rigid realism nor the thin-skinned escapist will particularly enjoy reading this book. But both, along with all who live between these extremes, ought to give it serious attention.

To write a Christian book on sex education is a rough ordeal. If realism permeates its pages it is condemned as obscene, and if the truths of everyday living are too often ignored the result is considered a sterile superficiality.

This contribution by Schmieding demonstrates that, in spite of the pitfalls into which this study might easily slide, superficiality and an overplay on realism do not necessarily characterize a study on sex education.

In the judgment of the author, very young children should be given correct answers to their inquiries on birth and the part sex plays in human life. Even the terms used in explanations should be those which best describe the organ or action. These may include urine, bowel movement, penis, vagina, etc. These terms, of course, are not to be used indiscriminately as to become the common vocabulary of children in their conversations with each other. Schmieding's idea is that a child's serious inquiry should be honored with serious, wise and truthful counsel.

One of the questions invariably asked by a child—even a two- or three-year-old—is "where do babies come from?" And as parents well know, here is where the stork comes in for his juicy morsel of undeserved fame. How much better would it be to focus the child's thinking on the habits of birds or animals, moving slowly but positively toward the truth about human babies. The stork phantom only shifts the problem to a later and much more difficult time.

Relative to answering the child's early questions and offering a sex education in general, Schmieding's advice to parents is "a year too soon is better than an hour too late."

The author sees the period between ages 6 and 12 as the most difficult. Life be-

Lloyd Kalland
editor

he Facts of Life

comes terribly complex. Make-believe escapisms no longer satisfy. Adolescence too is not without problems. During these years the organs develop quickly which in turn draw the youth's attention, and with the attention come questions—questions which demand true answers.

At this point of offering true answers Schmieding manifests his keenest and most profitable thinking. Even in dealing with problems of masturbation, homosexuality and love making he always elevates the chaste life without dismissing practical counsel. He constantly advises that truth must be permeated with the sweetness of love and purity that makes this book profitable and wholesome reading.

A point upon which Schmieding lays great stress is the fundamental need for a harmonious family relationship. Before parents may educate their children in clean, balanced living, they themselves must put the principle to work in their own lives.

Becuse of such ideas, this book is not only a manual of instruction but is a challenge to teachers and parents to meet with truth and wisdom their God-given obligation.

This book is not a literary classic nor is it especially delightful reading; it is rather a plain-speaking, enlightening story that instructs and inspires parents to come to grips with this ever-present task of guiding their children into the facts of sex education by means of pure, equitable teachings.

Every Christian home, church and school library should make this book available to its readers.

Textbook

OUTLINE OF PSYCHOLOGY. By Wallace Emerson. Van Kampen. 461 pages. $6.

The author has endeavored to write a text in general psychology from the evangelical Christian point of view.

After a brief introduction, the text presents the physiological factors involved, the nature of mind, and environment, and finally, the spiritual man.

The author points out that, while mind does have a physiological side, it cannot be accounted for without some references to metaphysics. Human personality possesses characteristics which transcend space and time and which defy quantitative analysis and expression.

The author stresses the need for Christian scholarship, the importance of psychology for the Christian, and the presence in the Bible of a great deal of psychological data which has never received proper attention. This is another of the books appearing in recent years which emphasizes the im-

Notes and Quotes

from the desk of

BOB VAN KAMPEN

Greetings!! These and future columns are dedicated to sharing with you the blessings and thrills that come to a Christian book publisher. We also want you to know the blessings that come to others in reading books and to whet your appetite for future publications that will be rolling off our presses.

Believing we had been entrusted with a mission to publish high grade, true to the Bible, Christian literature, a start was made some seven short years ago with our first publication, Bev Shea's songsheet, "I'd Rather Have Jesus." Since then, God has seen fit to double over and over again our business until now, by His grace, we are fulfilling His mission.

Our one aim and purpose is to help those who are seeking the way of truth, to build up those in the faith, and to give a positive accent to Christian literature for old and young alike.

Our new book, "Outline of Psychology," by Wallace Emerson (461 pages, $6.00) is getting a wonderful reception. Billy Graham told me last week that he had read his copy and ordered another to be sent to a brilliant editor friend who was very much confused. Billy stated, "Those last three chapters on what it means to be converted are exactly what I believe and is something so few Christians understand."

A short time ago I visited Tom MaGowan, competent manager of the Biola Book Room, Los Angeles, California. Tom pointed to a large group of books on the counter and said, "Do you recognize them?" I replied that I did inasmuch as they were all books published by ourselves. He said, "A doctor in town, who has just found the Lord, saw your ad in one of the Christian publications and said, 'I am so sick of comic books and other trash that fill my reception room that I have cleaned house and I want you to send a copy of each of the Van Kampen publications advertised in this month's magazine for use in my office.'"

Recently a nurse, who had served in Korea, visited the Wheaton College campus. She told a story that touched everyone's heart. A dying soldier had given her a copy of Dr. Edman's "Disciplines of Life" (254 pages, $2.00), together with his testimony. When she found out a short time later that she had a dreaded blood disease and that her days on this earth would be few, she began reading this copy of "Disciplines of Life" and then came all the way to Wheaton to interview Dr. Edman and find the way of salvation. This book, with its chapel talks, has been a blessing to thousands and is now in its fifth edition.

Moody Monthly featured Dr. Peter W. Stoner's book "Science Speaks" (91 pages, $1.50) as an outstanding book. Big sales indicate that this book has been very well received.

Another book, now in its fourth edition, "Modern Science and Christian Faith" (336 pages, $4.00) has been revised recently and has been a real blessing to students and those interested in the Bible and science. A missionary just over from Japan told me that it was this book that was the leading instrument in the conversion of one of Japan's great intellectual leaders who had many doubts about the Bible because of so-called scientific inaccuracies. This book, written by outstanding scientists, Christian leaders in their respective fields, has been a real help to thousands of earnest students throughout the country.

H. J. Kuiper, editor of *The Banner* of the Christian Reformed Church, wrote us a note saying, "Your new book, 'Systems of Apologetics,' by Bernard Ramm (300 pages, $3.00) I found so interesting that I have kept the review copy for my library. Will you kindly send another copy for our book editor?" We greatly appreciate this note and the tone of acceptance of this book that it represents.

If you are interested in any of the above titles, your nearest religious book dealer will be glad to supply them to you —

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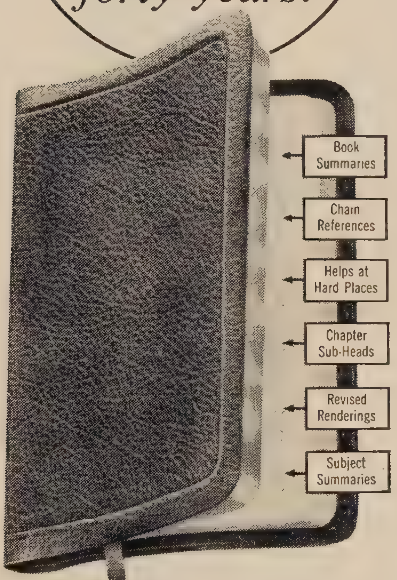

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portance and the need for sound Christian scholarship.

While no doubt some flaws are to be found in this work, they are mainly in minor matters. Differences of opinion will be found, but this should serve the purpose of stimulating the productions of other works. On the whole it is a good work and it will provide a valuable text for many Christian schools. (*Reviewed by Warren C. Young.*)

Theology—Apologetics

REVELATION AND INSPIRATION. By James Orr. Eerdmans. 224 pages. $3.

With the reprinting of this volume practically all of Orr's works have been made available once again.

Orr asserts the truth of special revelation and divine inspiration in a positive fashion. Yet, as he notes, the truth of revelation is always dependent upon the assumption of Christian theism.

Concerning inspiration, he emphasizes a living, vital view rather than any mechanical conception. The prophet is active not passive in the recording of revealed knowledge. Yet, he declares, the internal witness of the Holy Spirit is the ultimate guarantee of inspiration.

The appearance of Orr's volume is timely because of renewed interest in revelation and inspiration in current theology. It's questionable, however, whether Orr's theory of inspiration can counteract the present emphasis on revelation without inspiration.

For example, Orr feels that certain inaccuracies in scientific and historical detail are permissible in inspired Scripture; that practically all types of literature may be inspired; that works may have appeared which were not written by the person to whom ascribed, all within the realm of inspiration. He also insists that degrees of inspiration must be admitted and that the character and quality of the source of information must be considered. But, if inspiration is the guarantee of truth and accuracy, how is this possible?

In spite of some points which must be questioned, there are many things of great value in this work. His firm affirmation that God has spoken through the prophets and above all through His Son, and that we have an authoritative record of God's message to us, must not be forgotten. (*Reviewed by Warren C. Young.*)

Biblical

AN EXEGETICAL COMMENTARY ON THE GOSPEL OF MATTHEW. By Alfred Plummer. Eerdmans. 451 pages. $5.

This reprint should be on the shelves of every serious student of the Bible. For more than 50 years this masterful work has been standard equipment for exegetes of the Word of God.

Excepting the indexes, this volume divides its material into two parts. The first part labeled "Introduction" includes information on authorship, sources used by Matthew, the plan of the Gospel, Christology, the date of writing and the Testaments of the Twelve Patriarchs and their relation to Matthew's gospel. The second part entitled "Commentary" is a passage by passage consideration of the text.

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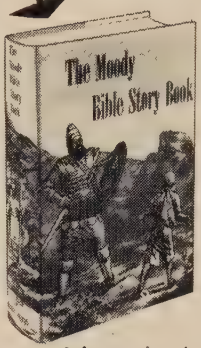

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HIGLEY'S COMMENTARY

The historical material evidenced in this work, as it is woven into the main fabric of the text, is a monument of scholarly achievement. Higher criticism is also dealt with in an effective manner. The main burden of the author is to expound and exegete Matthew's message, however, and this is never lost sight of in historical narration or intricate critical discussions.

This is orthodox scholarship at its best.

GOD'S WRATH. Romans: Volume Two. By Donald Grey Barnhouse. Van Kampen. 292 *pages.* $3.

In this second volume in his Romans' study Barnhouse continues his unique procedure of considering this New Testament epistle in the light of the whole body of biblical truth. The scope of this study is Romans 2: 1—3: 20.

It is the method of a preacher and teacher facing his congregation rather than an exegete simply unfolding the burden of his text in the isolation of his study. For this reason, these studies in Romans besides revealing a good supply of biblical meat vibrate with spiritual warmth and are so arranged that they constantly confront readers with a need for decision.

Few commentaries furnish the preacher with such a stock pile of illustrative material and sane biblical exposition, besides giving a quantity of understandable spiritual nourishment.

The index arranged according to subjects renders added usefulness to the volume.

General

THE IRON CURTAIN OVER AMERICA. By John Beaty. Wilkinson Publishing Co. $3.

This book is an interesting example of modern "scientific" anti-Semitism. The background assumed and expressed is not in accord with basic Christian principles. Therefore the interpretation of the facts and alleged facts presented is biased to such a degree that information contained is useless to Christians unless it is reinterpreted and understood in the light of the teachings of the Bible.

In an illuminating passage the author defends himself against the charge of anti-Semitism on the ground that "the Jews who have come to America from Eastern Europe" are not Semites. Another interesting notion is that "Jerusalem" in William Blake's famous poem, *Milton,* has Semitic connotations. (*Reviewed by Paul Woolley.*)

Devotional

WAR IN YOUR HEART. By Ruth Paxson. Moody Press. 189 *pages.* $2.50.

The Christian will find a blue print of God's provision for victorious living in *War in Your Heart.* Presenting Adam's transgression and the resultant battle of man's will versus God's will through the ages, the author shows what caused this clash of wills, why God's will must be recognized and submitted to and how His will can be completely operative in the believer's life.

The prevalent opinion among Christians that the victorious life is optional is shown to be false. It is clear when this book is finished that victorious living is the obliga-

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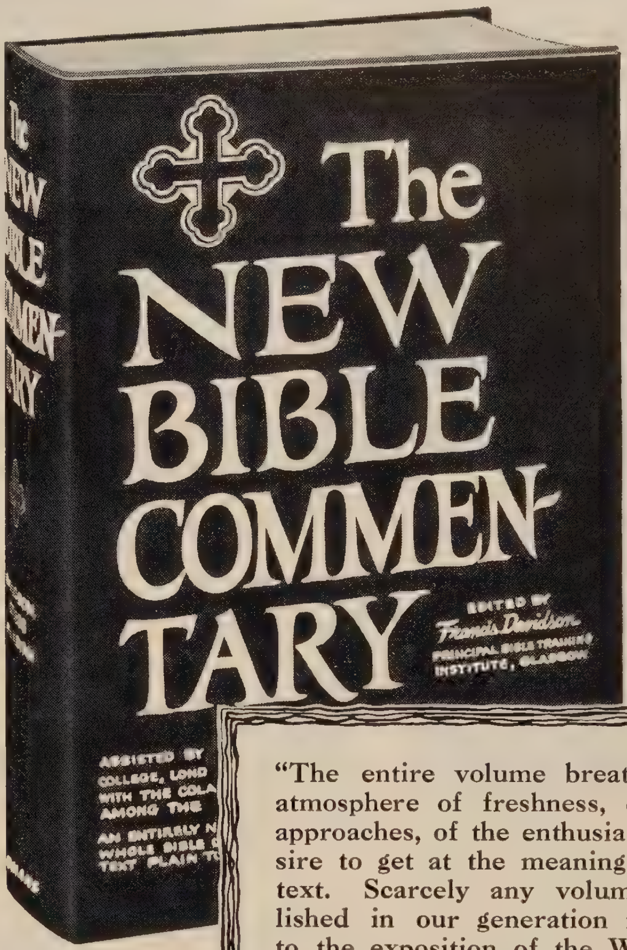
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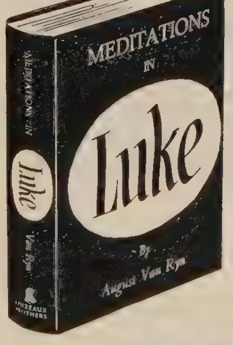

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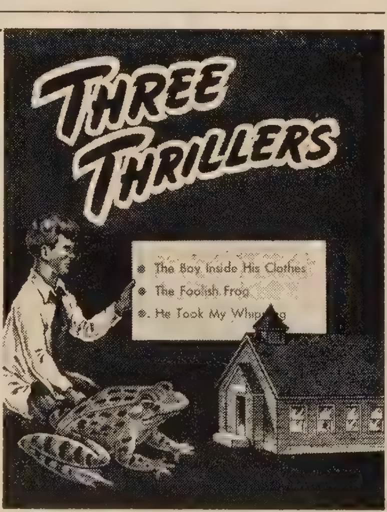

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THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA. By Herman N. Ridderbos. Eerdmans. 230 pages. $3.50.

This third volume in Eerdmans' series "The New International Commentary on the New Testament" is classic in its handling of biblical truth. The author's scholarly, orthodox approach is expressed in a simple, interesting style which, in the main text, never burdens itself with technical apparatus or mental-taxing argumentation. Considerations on Greek forms, syntax, cross references and other critical reflections are listed as footnotes.

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Fiction

THE HONOR OF PRESTON REED. By Louise Harrison McCraw. Moody Press. 248 pages. $2.75.

The Honor of Preston Reed is a historical novel with the setting on a Virginia plantation immediately preceding the Civil War. The easy plantation life is graphically described. Preston Reed, a young seminary graduate, is called to work among the Kansas Indians; and Catherine Twyman, who loves Reed, is led into a deeper spiritual life through his friendship.

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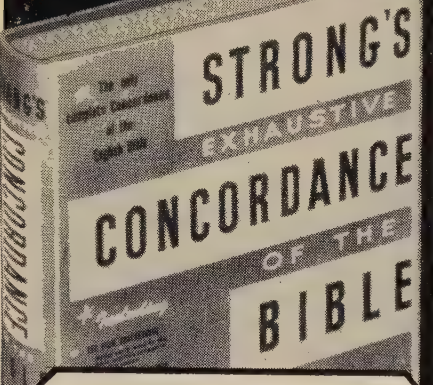

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These books have not been reviewed by Christian Life editors. They are merely listed for your convenience.

THE JADE ELEPHANT. By Elise Fraser. Van Kampen. 190 *pages.* $2.

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SOMEBODY ELSE'S GIRL and other short stories. By Hazel Goddard. Moody. 126 *pages.* $0.75 *(paper).*

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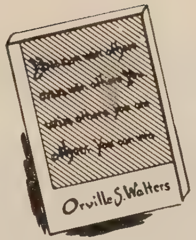

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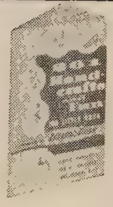

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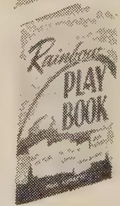

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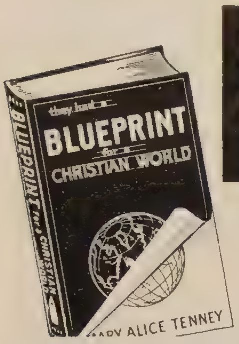

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NEWS

(Continued from page 46)

need for family worship, is getting out a film on the subject. The synod's Board for Audio Visual Aids said the movie will cost $41,000. Also planned are three documentaries on Lutheran mission work in Japan. A film strip based on the life of Martin Luther, father of the Reformation, is also contemplated.

Movie Attendance Up

A spokesman for the National Audio-Visual Association stated in Chicago that attendance at movies was on the increase—but not at the commercial theaters. Heartening to Christians was the addition to the statement, "The increase is in 16mm educational, religious and industrial films rather than the Hollywood variety." The statement was made at the association's convention in August.

▸ PEOPLE

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In January his plane, while piloted by his nephew, crashed and burned, killing four other persons.

Over the wreckage, Wetzel told friends: "I don't know if I'll ever fly again. If the Lord wants me to stay on the ground I'm willing!"

Contributions to buy him a new plane poured in, some even from missionaries who'd heard of his work.

This summer Wetzel started flying again, broadcasting the Gospel over Wheeling, W. Va.

High School Prayer Groups

SOMETHING DIFFERENT is happening in two secondary schools of Chattanooga—City and Central High Schools. A lot of students

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are praying instead of playing before the bell rings for the day's opening classes.

City and Central students gather voluntarily three mornings a week to ask God's blessings on their activities and to pray for others.

The prayer periods began during the Billy Graham Evangelistic Crusade in April. But instead of ending when Graham left town, the prayer meetings continued and have grown larger.

Miss Mary Moore, Bible teacher, attends the sessions at City, but they are led by the students.

"There's a different atmosphere about the school since the prayer meetings began," Miss Moore said.

One of the biggest changes has been noted in the school cafeteria. The young Christians bow their heads and say a silent prayer before beginning their meals.

Miscellany

DR. HYMAN J. APPELMAN, noted evangelist, was re-elected president of the Hebrew Christian Alliance of America at its 37th annual conference. ■ Prof. John A. Huffman, former CHRISTIAN LIFE correspondent, has been named to succeed his father, Dr. J. A. Huffman, as president of the Winona Lake School of Theology. ■ Earle F. Hulin of Wheaton, Ill., has been named director of the Sacred Music Department of the Bible Institute of Los Angeles. ■ Rev. Chester C. Larson of Minneapolis, has been appointed acting executive secretary of the Evangelical Free Church of America Sunday School board. ■ Rev. Walter W. Stuenkel of St. Joseph, Mich., has accepted the presidency of Concordia College, one of nine schools conducted by the Missouri Synod of the Lutheran Church.

LARSON

■ Families belonging to Minneapolis' Gospel Temple are starting their own settlement in a suburban area. The pastor, Rev. C. O. Stadsklev, said the plans for the village include a church and Christian school. The church has a membership of 60 families. ■ Ten-dollar bills, taped to a large tree, were "harvested" at groundbreaking ceremonies for a new $350,000 Baptist church in Memphis. The bills were donated by members, who placed them on the tree. ■ Members of Wesley Memorial Methodist Church, of Richmond, Va., assembled a "mile of dollars" for its building program. Each of the 200 members was responsible for collecting 25 feet of the mile—about $50. ■ A non-profit citizens organization of Texas was making plans to raise funds to erect a 100-foot statue of Christ in Corpus Christi Bay. When constructed it is expected by its sponsors to be the tallest image of Christ in the world, exceeding even the 98-foot statue overlooking Rio de Janeiro. ■ Rosemont Church of the Nazarene, of North Jackson, Ohio, is looking for a new church to put under a shiny new bell given it by the Pennsylvania Railroad from one of its scrapped locomotives. The church has been worshiping in the village's town hall. END

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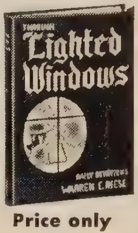

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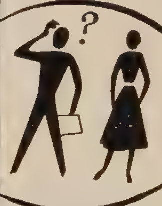

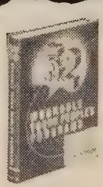

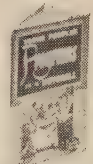

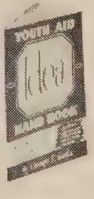

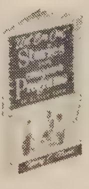

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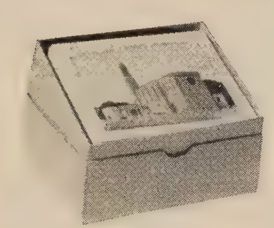

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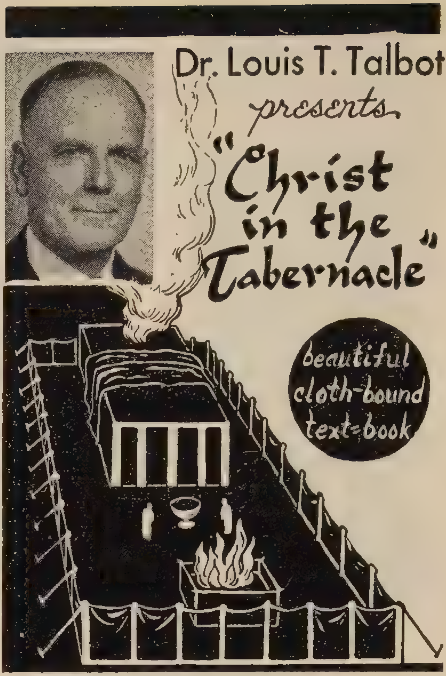

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CAMPUS CHATTER

by Dick Moore

THUS far, 1953 has watched a President sworn in, a Queen crowned, half a dozen governments crumbling to be replaced by half a dozen others, earthquakes, famines, pestilence, rumors of war and even more unsettling rumors of peace. New heroes are pulled down by new enemies; new hopes run head-on into new problems.

Nothing seems predictable. But the problems of life have not changed, nor the terrors of death, nor the silent war for the souls of men. Christian schools have only lately sent up another class into the assault on the gates of hell. Their losses are heavy, their lines thinly held; but God still finds them somewhere and sends them in.

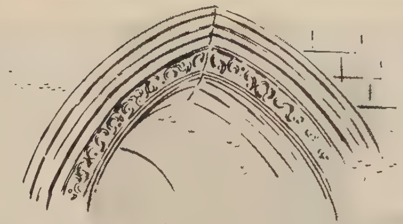
One piece of ground that has been thoroughly secured by our forces is *Providence Bible Institute's* "Miracle Dollar Campus," which has been "wholly the Lord's" since Memorial Day.

Houghton College, Houghton, N. Y., is nailing down the grounds it already has with a girl's dormitory, and, shortly, a new chapel. Its prep school also cries for attention, having almost tripled its enrollment in two years. *Gordon College* in Boston is going ahead in developing its new Beverly Farms campus, "Princemere."

Stony Brook (L. I.) *School,* closely connected with half the world in its own student body, sent abroad a student ambassador, Michael Winship, to visit Holland and nearby countries on an American Field Service scholarship. His sharpest impression: how enormously the prosperous Dutch eat—and how hard they work. At home SBS, jealous of its scholastic record, has installed a remedial reading course to increase both speed and understanding.

Washington (D. C.) *Bible Institute* has added another year to its old three-year curriculum and applied for permission to grant a B.A. in biblical education. Its new dean is Dr. Karl Keefer, graduate and dean of fine arts from *Bob Jones University.*

Southern Baptist Theological Seminary is expanding across the map of Louisville, Ky., having bought the entire housing development of Green Tree Manor, 265 apartments, and is going ahead with a 200-unit development on the north side of its own campus. The new school of church music now offers a music-education degree. . . . Following the current fashion of taking summer vacations abroad, President Duke McCall is traveling the Far East, while a



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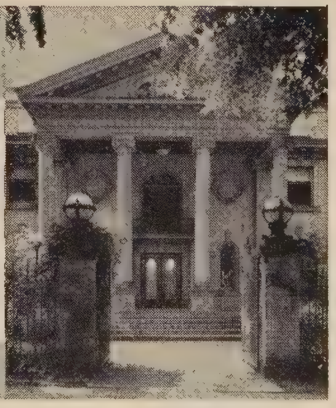

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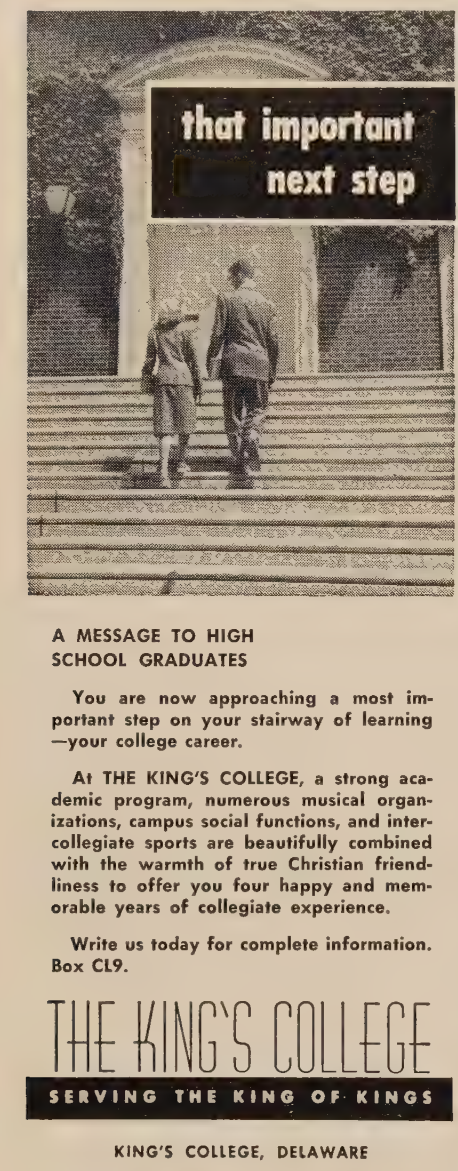

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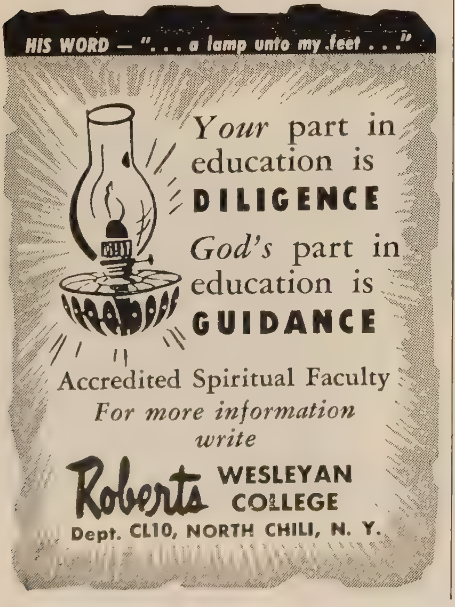

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band of students make an archeological pilgrimage through Bible lands.

Looking back over its first $100,000 year, *Free Will Baptist Bible College* is bracing for a bigger budget, a bigger plant, a bigger enrollment and a bigger extension ministry than ever this year. The Nashville, Tenn., school owes $5,000 of its $39,000 debt in this month's instalment, but intends by the grace of God to pay off the entire lump, if possible.

William Jennings Bryan University underwent a turnabout recently when students graded the teachers on their work. . . . The freshman class gift was one of the most practical on record: an outdoor lighting system, installed by the students themselves. . . . Next project: the tower of the administration building. . . . Four Bryan students were about to leave after conducting a public school service, when their car refused to move. Before they could get it going, two girls came up to them to seek salvation. Later nine others followed.

At *Piedmont Bible School* students hailed the arrival of a new library clock, except for Lloyd Campbell, who asked suspiciously, "Is it an alarm clock?" Reminds us of Dick Roe, at Wheaton, who was seen during finals with his nose in a library book—and his forehead down on his arms, studying with his eyes shut. When he roused for a moment to glance at the time, he caught the dismayed stare of a coed across the table. "Osmosis," he explained, and went back to his meditations.

Buffalo (N. Y.) *Bible Institute* has expanded its dormitories and installed a new heating system for the expected rush of students.

No doubt the new dining room at *Messiah College*, Grantham, Pa., will be the most popular development there this year, but the chapel and library can expect a heavy workout too. And the new boiler guarantees a warm auditorium this winter, without the scent of coal smoke.

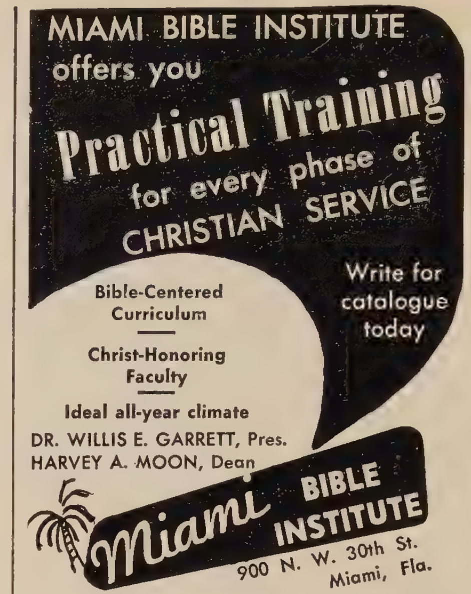
A mortgage burning, one of the favorite indoor events at Christian schools this year, was lately held at *Cleveland* (O.) *Bible College*. And in the same city, *Baptist Bible Institute* bought the campus of Cedarville College from the Reformed Presbyterians and is opening it for classes immediately.

Detroit (Mich.) *Bible Institute* this year awarded its first degree: a Th. B. to Rev. Roland DeRenzo. Who'll be next?

After five years experimenting, *Grace Theological Seminary* has expanded its college course from two years to four but preserved its old emphasis on the Bible. The Winona Lake, Ind., school is also helping in the excavation of Dothan in Palestine.

Northern Baptist Seminary, Chicago, added a D. D. to the B. D. of Rev. Chit Maung of Burma who, thrown into prison by Burmese rebels, carried on his work until he touched off a prison revival.

Bert Carpenter and Orville Trontvet are back at Chicago's *Trinity Seminary and Bible College* after a summer's labor in Alaska. With their own hands, few others available, they cleared ground, cut timber,



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Miss Sue Weddell, Ludhiana Christian Medical College Committee, 156 Fifth Ave., New York 10, N. Y.

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built a log chapel, added a wing to a mission house and spruced up an orphanage. In between times they preached and testified.

Moody Bible Institute's yearbook features a pocket containing an LP record of the Moody chorale, Pres. Culbertson's talk, the school song and other unforgettabilia, 16 minutes of memories for only $1 extra. . . . The percentage of missionary candidates in MBI's latest class sounds like a near-record; 82 per cent, or nearly five out of six.

Mr. and Mrs. Ray Rennels and son Bill graduated as a family, father and son as ministers and mother as a teacher. . . . The old Wells street buildings are completely gone now, leveled off into a parking lot for the students. For the first time in living memory there is a view from the back windows of 153 Institute Place.

Flying instructor Paul Robinson of the technical course was leading a two-plane cross-country flight of five students toward El Paso, Tex., when it came on toward lunch time. He switched on his between planes radio.

"Stinson 84K, this is Cessna 44A."

"44A, this is 84K. Go ahead."

"84K, let's eat."

"Roger. We'll pray with you—stand by."

Dead silence. Then—

"44A—Amen!"

"Roger—Amen."

Wheaton (Ill.) *College* has roused a rip-snorting controversy by deciding to give academic credit for required physical education courses. . . . Students helping at Honey Rock summer camp will also get credits. Grade points are tighter, car rules more stringent. . . . But the new science building has finally come out of the "beautiful dream" category.

A new campus institution, the Wheaton Drama Quartet of Dick Knowles, Lois Leamer, Bill Thompson and Jim Malcolm, is trying to build a tradition with dramatic readings from the world's great literature. . . . This summer Wheaton sponsored a Christian Worker's Institute, granting free tuition to all full time workers. This fall the music department adds a major in church music to its catalog.

D. Claire Davis, senior and campus Calvinist, set something close to an all-time record with a score of 890 on his philosophy exams. . . . Johnson's Wax has awarded Wheaton a three-year chemistry scholarship. . . . New Assistant Dean of Men is Chuck Schoenherr, once the nation's highest-scoring football player.

The Social Science Research Council has awarded a research fund to Norris Magnuson, junior at *Bethel College and Seminary*, St. Paul, Minn., to study the effectiveness of religious conversions and of those churches and other bodies that emphasize conversion. This ought to be worth reading!

Heavy rains at Three Hills, Alberta, kept back work on *Prairie Bible Institute's* new tabernacle. Members fear that they may not get the roof up in time, forcing them to keep hats on in church this fall. But the

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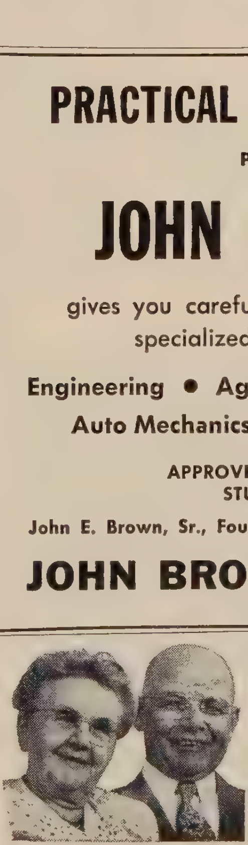

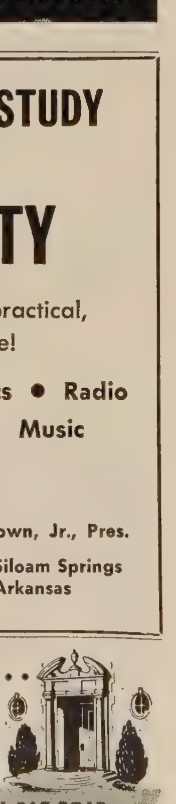

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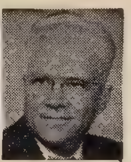

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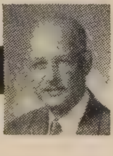

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gardens that keep Prairie eating are having a wonderful time! . . . Pop Gowdy is gone. He came to train for the work long ago, but stayed on to serve. Though he never left the school himself, he prayed numberless others out to the missionary field and helped keep them there.

Kansas City (Mo.) *Bible College* has joined the handful of schools offering missionary aviation courses. . . . An inquisitive coed at *Sterling* (Kan.) *College* counted 27 engaged students on her list. That makes 13½ couples. . . . Ground has been broken for the new Kelsey library.

Westmont College in Santa Barbara, Calif., has added two classrooms to Kerrwood Hall, a new unit of music rooms, and is now in frantic search of someone with an unwanted collection of "Chemical Abstracts" or the "Journal of the American Chemical Society" for its science library.

The *Bible Institute of Los Angeles* has just been authorized to qualify its students for elementary teacher certificates. Pres. Sutherland points out that teachers can be admitted into countries where missionaries are barred.

The Practical Missionary Training department took 25 Biola students to Cuba for a summer of basic training under battle conditions. . . . About the last days of spring, Denny Newman's head was so full of graduation-plus-marriage she had trouble keeping her wires uncrossed. Hurrying through supper to start work on the information desk, she found herself praying, "Good evening, the Bible Institute of Los Angeles, Amen."

Lois McKinney of Biola called on her favorite eighth grade pupil to open her last day of practice teaching with prayer. "Lord," prayed the child fervently, "please make Miss McKinney a good teacher when she grows up."

Fuller Theological Seminary has named all the dormitories on Oakland avenue after missionary leaders such as Martyn, Judson and Brainerd. . . . A casual accounting showed that Fuller students pay only 1/7 of their way, $110 yearly out of about $774. The Foundation pays the rest. . . . Agreeing with many who believe definitely that God has chosen Pres. Eisenhower for spiritual as well as political leadership of the nation, Fullerites sent Ike a night letter of thanks for the emphasis he has placed on eternal values.

Multnomah School of the Bible has been approved to offer a Th. B. to students with two years of college credit besides their Multnomah training. But although it offers college-level work, the Portland, Ore., institution will stay a Bible school.

This fall classes begin at 8 a.m., giving four morning hours instead of three. Then students can spend the afternoon working to pay for the next morning's classes. . . . A new and more personalized student counseling program will be tried out, with each teacher assigned certain students to cultivate and advise.

And now to work! Only a few more months before Christmas vacation. END

DON'T BE A NONENTITY

(*Continued from page 27*)

of our persuasion is a person. "Follow me" . . . there is the Person. "I will make you fishers of men" . . . there are the persons. We follow a Person and we fish for persons. Being persuaded, we persuade.

We also read, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4: 16). The Christian is identified with a persecution. "All who will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). In the early church, one was either a Caesarean or a Christian. The Caesars are not all dead today. In fact, it has been Caesar or Christ through the centuries. Even as Pilate had to choose, so do we. If one is a Christian, he cannot be a Caesarean. This pagan world set-up is not merely non-Christian or un-Christian, it is anti-Christian. We are a minority group in a heathen world, a foreign influence, in the world but not of it.

Doing an injury puts you below your enemy. Revenging one makes you but equal with him. Forgiving one sets you above him.

Our Lord said the world hated Him and would hate us. Everywhere that sect was spoken against (Acts 28:22). They were the scum of the earth to the world.

But a lot of water has run under the bridge since then. A variety of Christianity has been developed that does not cost much, that does not precipitate a crisis and that manages to stay on good terms with the age.

New Testament Christianity, however, is no more popular than ever and it still costs. It is given to us not only to believe but to suffer for His sake.

It doesn't cost much to sing, "To the old rugged cross I will ever be true, Its shame and reproach gladly bear."

It doesn't mean much if we fold the reproach in the hymn book and leave it in the pew as we go out. Paying our "church dues" in a duplex envelope and sipping a little hot chocolate in a church basement doesn't cost much. But, if we try being a real Christian, we discover that we are up against a gigantic world set-up of the powers of darkness getting ready for the last of the Caesars, Antichrist himself. The form of persecution varies but we are still identified with a persecution.

Called Christians, persuading others to be Christians, suffering reproach as Christians—there lies our identification. When we recover those marks of identification, we shall reestablish our identity and stand out distinct as the "people of His own." END

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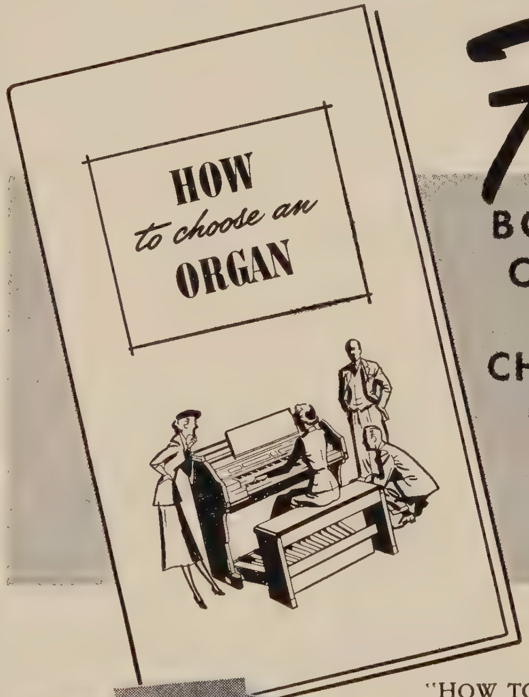
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In this issue *. . . Be sure to read Harry Bristow's reviews of films and slides for use in the visual program of your Sunday school and church.*

NORTH-SOUTH-EAST-WEST

The **SUDAN INTERIOR MISSION** serves in the Sudan of Africa, a great and vital stretch of country 600 miles wide and 3,000 miles long, where we are reaching scores of tribes in the north, south, east and west, with the Gospel: the ***Ibo, Yoruba, Yagba, Hausa, Gbari, Tangale, Waja, Tera, Kagoro, Tuareg, Gourma, Bariba, Galla, Wallamo, Somali, Arussi, Amhara, Dinka, Uduk, Maban, Arab,*** and many other tribes, large and small.

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Then we shall see them ***"come from the east and from the west, and from the north and from the south, and they shall sit down in the Kingdom of God."***

If you would fellowship with us in evangelizing the vital Sudan, write to-day to the Secretary,

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PLACEMENT

(Continued from page 11)

Vacation Bible School lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box OT-410.

Situations Wanted

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Christian lady, B.A. English and History majors, seeks permanent position in rural area. Completed year's study at Biblical seminary this year. Exp. as counselor in Christian camp. Box OT-373.

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Christian mother desires work addressing envelopes and cards, copy work, etc. by typewriter in her home. Living in Eastern Nebraska. Box OT-377.

Christian teacher desires pupils in voice and piano. For piano a choice of beginning, continuing, advanced, or evangelistic piano playing instruction. New Jersey side of New York area. Box OT-379.

Teacher, secondary school Eng., 18 yrs. public school exp. M.A. Desires to teach in Christian college, high or Bible school. Will also work for Christian publisher, radio sta., educational research. Box OT-381.

Principal of Christian school seeks interested fundamental non-denom, church to organize Christian elementary school, using their bldgs., to serve needy and hitherto unreached children. Anywhere in Southern Calif. Box OT-405.

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Christian man, 40, with 10 yrs. pastoral exp., 10 yrs. newspaper exp. and incl. office mgm't., news, circ., adv. and promotion. Religious broadcasting exp. Would like new opportunity. Can teach, preach, write, promote. Box OT-383.

Christian pastor, 30, desires independent evangelical church. College and seminary degrees with 6 yrs. exp. in ministry. Also desires to contact born-again group interested in starting church. Married. No children. Box OT-385.

Biblical chart preacher and teacher desires between Sundays' Bible conference work and speaking engagements. Musician also. Makes use of many original art charts to illustrate the truth. Box OT-387.

Christian man desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box OT-389.

Ordained minister, converted Roman Catholic priest (French), a real soul winner, desires pastorate in either rural district or city. Four years Bible training. Exp. pastor of Assembly of God Church. Will, by faith, go anywhere God leads. Box OT-391.

Christian, 33, now employed as sales mgr. desires connection with Christian organization. Exp. in hardware, automatic supplies, accounting, personnel mgmnt., purchasing. Prefer not to travel a lot. Married, 2 children. Box OT-393.

Christian, 37, desires pos. in management or executive capacity. Best suited as employee counselor, public relations repre. Present pos. 17yrs.—7 yrs. exec. capacity. Public speak. exp. Interested in Christian radio or TV. Box OT-395.

Conservative, ordained Bapt. minister, 16 yrs. pastoral exp., now in N.Y. State, desires change. Prefer farther South or Midwest. Grad. of Moody and Bapt. Semny. Wife is semny. grad and soloist. Would like Christian day school for 4 children. Box OT-397.

Young Christian desires full time work as maintenance man. Is a finished carpenter. Can supply references. Family very active church workers. Married. Box OT-411.

Young man with BS degree in Offset-Lithography seeks work with litho printing firm in production or management. Exp. and acquainted with all phases of offset reproduction since 1939. Three children. Box OT-413.

Young man, 33, desires to teach in Bible

(Continued on page 82)

Church & Sunday School Management

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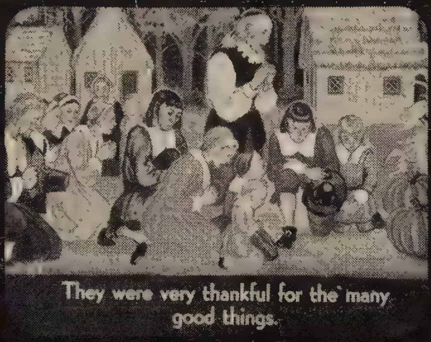
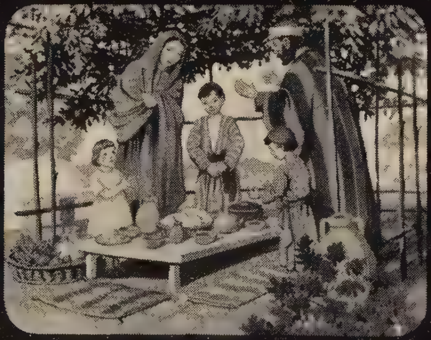

They were very thankful for the many good things.

Thy liberty is law!



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A carefully purchased organ and a consecrated organist are valuable assets to a church.

Getting a Good Organ

by Preston Rockholt

FEW CHURCHES get the most out of their organs, although the organ is a big investment for any congregation. Some buy their organ carelessly and with little discernment. Others do not have an organ because they do not realize the value.

And still other churches who have invested are quite unaware of the importance and the possibilities of the organs they use every Sunday.

Probably the organ's greatest use is in leading and encouraging hearty congregational singing. Too seldom is there *real* singing in a church. But almost never is there good singing in a church with a poor organ.

Tragically, too few organists realize the importance of well chosen hymns in the service. Although they practice a prelude and postlude, which are somewhat inconsequential, they neglect preparing the hymns. Consequently, organs are often played thoughtlessly with little or no attention given to the spirit of the words. For example, *Beneath the Cross of Jesus* must be played very differently from *Come Thou Almighty King.*

Organ background and interlude music during the service is also helpful if it accents the mood of the spoken words. However, background music during prayer or Scripture reading can be distracting.

The great power of the organ to establish a mood should be considered in a well planned service. Many ministers who realize this go over the service carefully ahead of time with the organist in order to work together smoothly. The listener loses much when he is rushed through a maze of songs, prayers and sermons without time to digest any of them. How much more vividly he can picture the Shepherd of the 23rd Psalm when a few quiet strains from the organ precede its reading.

Who has not been blessed by the playing of hymns during a communion service, as he is reminded through them of the love of the Savior in His sacrifice?

To realize these ideals, a church must have an organ that is truly adequate. The requirements for the organ are determined by the size of the building and its acoustical properties. Naturally, the amount of money available for its purchase must be considered. To obtain a satisfactory organ with a limited budget is not easy, but generally it is possible.

In selecting an organ for a church, much thought must be given to the church's specific needs by those experienced in this work. Unsound advice has given many churches an organ which sounds too much like those at skating rinks and amusement parks.

In smaller churches it is not always easy to decide whether a small pipe organ or an electronic organ would be more satisfactory. It is a rule of thumb, however, that a pipe organ can be constructed to fit nearly any acoustical situation. Electronic organs, being still in the experimental stage, are not always so easy to install satisfactorily.

In our larger churches, a fine pipe organ is generally considered a "must." There is always a way to raise the money if a congregation wants one badly enough.

To a church with a limited budget there are three roads open:

1. A small pipe organ can be purchased for approximately $3500 and up.
2. A rebuilt older pipe organ can give many years of service at reasonable cost. These are available at very low cost and are regularly advertised in the national organ journals.
3. There are several kinds of electronic organs available at low cost.

(*Continued on page* 76)

How To Develop
Musical Talent

by Lowell Leistner

SOME churches complain that they have no talent; others seem to have an abundance of people gifted with special abilities. However, almost any church, willing to spend a little time and effort, can develop its own talent.

The first requirement is an enthusiastic leader. It is his job to convince young and old of the value of giving extra time to practice for small vocal and instrumental groups.

A women's sextet and a male quartet are the easiest to organize. After they are in full operation, performing frequently, other groups can be started.

One strong voice of good quality should be chosen for each part. Persons used in smaller groups should at least be able to follow the notes. If more than one person is on each part, people of lesser ability should be selected to sing along. This is a better way to develop musical talent than to have all the trained voices in one group.

Whenever a member is absent, he should be told that he was missed. Unless there is an adequate excuse, he should be told firmly and kindly that he has failed in a spiritual obligation.

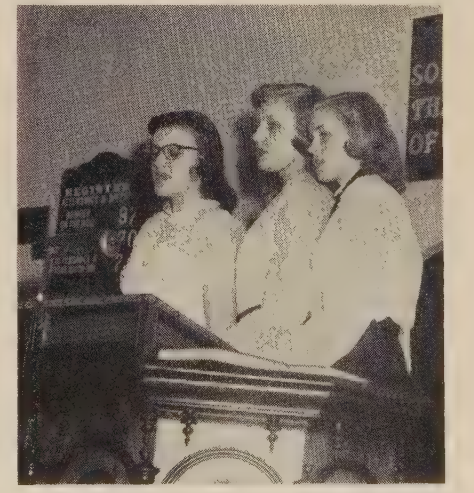
Group morale is essential in developing faithfulness among members of the ensembles. Without good morale, the members will become discouraged before they are able to contribute substantially to the musical program of the church.

Under no circumstances should a competitive spirit be allowed to enter in between musical groups. To guard against this, separate books, songs and arrangements should be used.

One of the best ways to assure high morale for the group is to get each member a special outfit. This tends to give confidence and engenders loyalty to the group.

To maintain morale, the group must never be allowed to become commonplace. It should be featured at church services. Although advertisements should not make the group unable to live up to its claims,

(*Continued on page* 78)



Girls' trio skilfully sings God's praise.

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HOW TO PICK
A Hymnbook

by Merrill Dunlop

CONGREGATIONAL singing is important! Therefore the selection of suitable song and hymn books is a responsibility which should involve the careful consideration of a number of factors.

The book of your choice should have a sufficient number and variety of time-tested songs and hymns—those that are recognized as being filled with spiritual truth and reverent praise.

Immediately after the new book is placed in use, the congregation's reaction will be governed in part by the number of "favorites" they find—songs that have proved a blessing and which are considered as old friends.

But there is constant demand for good new songs for congregational singing too. Publishers do make a point to include them, although often there may not be opportunity to know beforehand how such songs will be received by the singing public.

New songs should be given careful inspection as to their message content. They should have words that ring true to the Gospel, well-expressed and worthwhile, and music that furnishes an appropriate "vehicle" to carry the message. The music should be of good workmanship in melody and harmony.

Some songs fall into a category which we commonly term "specials" such as solos, or songs for special combinations. Some may be just a bit too intricate for the average audience, needing rather a choir or group of trained singers.

Similarly, some seasonal songs and others for special occasions, such as Christmas and Easter, should be given consideration.

The Topical Index should be examined to ascertain the balance of songs under various classifications. Program planners make frequent use of such helps.

The size of the book should be determined somewhat by the requirements of the various types of services in which it will be used.

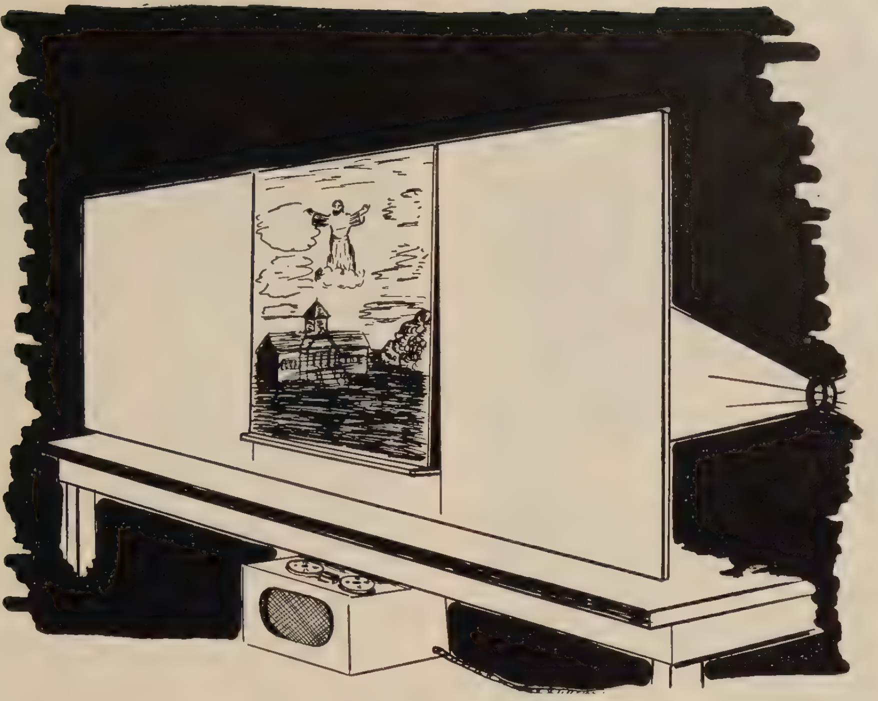
Inasmuch as financial limitations are often a determining factor, one book may be called upon to serve for the entire range of the church's needs—Sunday school, morning worship, young people's societies, evangelistic services and perhaps even for the choir.

The many publishers have available some excellent general purpose books designed to meet the varied needs of a church. While some compilations indicate a leaning toward a greater number of the staid old hymns of the worship service, others have a greater emphasis upon the gospel songs used in evangelistic meetings.

There has been much improvement in the appearance of books since the lifting of wartime restrictions which caused paper shortages and inferior quality of materials.

The tendency toward improved type and plate sizes in many books is encouraging. This provides greater ease in reading in dimly lighted church auditoriums.

(*Continued on page* 70)



The projector shines on the chalk drawing, as the tape recorded solo is played.

Chalk, Slides and Tape

by Nora Taft

> A chalk artist, slide projector, singers, tape recorder is the recipe for an effective service.
>
> Properties needed are: two boards 20 in. x 30 in., with plate glass size 18 in. x 24 in.; four singers—two women and two men; pianist; tape recorder; slide projector with operator; two slides—one clear and one picturing the Ascension.

THE CHALK artist illustrates "Some Golden Daybreak" drawing his picture while the tape recorder plays softly in the background. Controlled lights are added. A scene of Christ in the clouds is flashed on the picture at the end.

At a service in Wheatridge, Colo., the program included: a women's duet singing "Beyond the Sunset," and a male voice reading "Somewhere Beyond the Sunset." After the narrator said, "After sunset comes the night," the bass soloist sang "Shadows." Then the tenor soloist sang "Sunrise" and "Some Golden Daybreak."

The recording should be done in a room with good acoustics. Usually the church auditorium is the best place.

Before the service starts, have the boards with the plate glass in between set up in the front of the room with the tape recorder close by. The operator and slide projector are placed about seven feet behind the board, out of sight, either behind curtains or in the baptistry. The last two should be hidden for the "surprise element."

The chalk artist is now ready to draw his picture on paper over the glass. He draws a small country church in the foreground with skyline and trees. When the narrator says, "After sunset comes the night," all lights are put out except those in the back of the room. As the bass sings, the artist fills in the foreground.

During the singing of "Sunrise," the projector with a blank slide in it is turned on the picture from behind, causing it to look like a sunrise. The next song is, "Some Golden Daybreak." When the line is reached, "Break through the blue," the slide is switched by the projector operator to a scene of Christ in the clouds, representing the second coming of Christ.

The effect is beautifully inspiring and the congregation will be greatly moved. END

It's an Idea

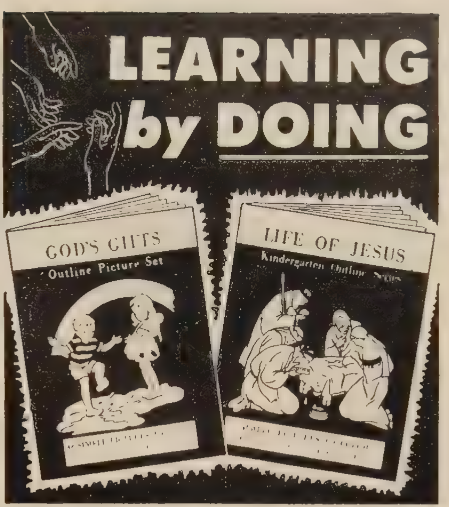
Attendance Booster

by Simon Schwartz

AN UNSUAL method to maintain the interest of Beginners in Sunday school work has been successful in a small Indiana church.

The teachers of the Beginners class obtained a nice clear picture of each member of the class. Each photo was mounted on a piece of cardboard with a flap over it. The pictures were then fastened on a wall in the room where the class meets on Sundays. When the child is present, the flap over the picture is folded back. When the child it absent, the flap is pulled over the photo, hiding the picture from view.

Since each member of the class is proud of his picture, the pictures are seldom hidden. They all want to join in the Sunday school lesson and assignments for the day and to see their own likenesses looking out at them. END



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No. 2124 Life of Christ 65c

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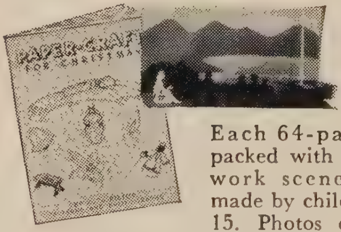

Each 64-page book packed with 26 handwork scenes to be made by children 6 to 15. Photos of actual constructed scenes. Use easily obtainable materials. Most scenes 3-dimensional; all made different ways; patterns actual size or in scale. Big book, 8½ x 11", 64 pages.

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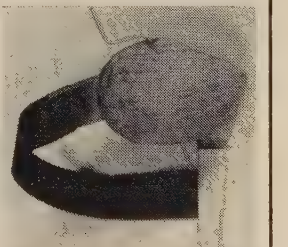

A wonderful device to give the gospel, especially to children. Consists of six bits of ribbon — black, red, white, green, blue, and gold — a walnut hull, a wire crank, and a piece of tape. Can be carried in purse or pocket for immediate use as occasion arises. Full instructions with each nut. Price, 50 cents (Add 5c for postage)

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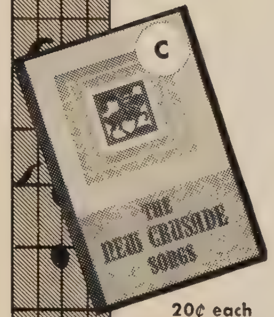

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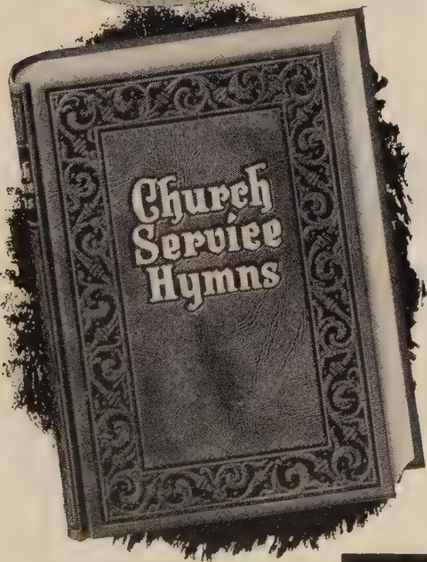

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Song books now used________
We will need new books about________

HYMNALS

(*Continued from page 68*)

Another important criterion may be the adequacy of a particular book's responsive reading selections. This factor, specifically of concern to the pastor and his assistants, may well come up for their approval.

The evident increase in interest lately in songs of a somewhat lighter vein has resulted in countless choruses coming from innumerable sources. These have been brought forth by the publishers in various attractive collections. These songs and choruses express in modern day intriguing rhythms, bright melodies and appealing harmonies, the glories of redemption.

Most publishers have on the market one or more of such smaller volumes. Some of them have achieved a good balance by the inclusion of well-established gospel songs which young people should come to know and love.

Also on the market are books which would in almost no sense qualify as hymnals. They are, by and large, collections of what some prefer to call "gospel hillbilly" songs where there is a great accentuation upon rhythm.

Music has a three-fold appeal: to the intellect, emotions and the physical. A proper balance and blend of good musical form, dynamics and rhythm will tend to produce music of an uplifting type in contrast to that which becomes mainly physical in its appeal.

These few helps should enable any group to pick a song book for their needs.

END

Things To Do This Month

THE BIG month in the Sunday school attendance contest is coming up. It will take hard work, careful planning and earnest prayer to do the job that should be done in your community.

1. Visitation committee should continue to make contacts.
2. Attractive charts showing the progress of the contest should be posted.
3. Continue to send in announcements and contest news items to local papers.
4. The church photographer should be on the job taking pictures of contest activities for publicity and the CHRISTIAN LIFE scrapbook.
5. Check supplies to see that they are adequate and see if the budget is meeting the needs of each committee.
6. Keep sending at least one general weekly announcement of the contest to entire mailing list.
7. Keep mailing list up to date. Add new names as soon as they are secured.
8. Begin an instruction class for new converts. Carefully follow up every decision for Christ.

A cheerful pianist aids the singing.

How Important Is the SS Pianist?

by Mary LeBar

ONLY a pianist? Don't say that! The right kind of pianist is strength and support to the leader in any department.

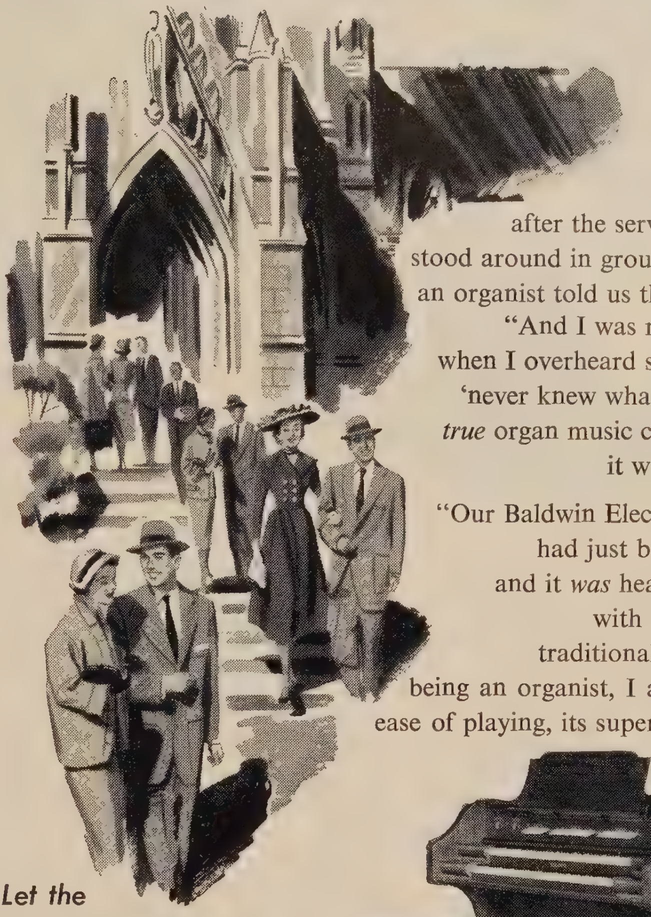
Look at the opportunity and responsibility of a pianist and see what he can mean to his co-workers.

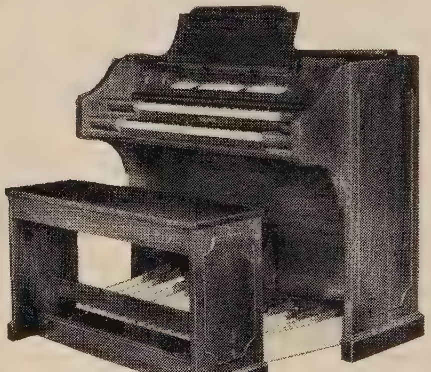
First, there's the Nursery pianist. Children of two and three don't sing with a piano because it drowns out their voices. True, but they have an activity program in which music has a part. A person who is "only" a pianist is of little value in this department. But the assistant who with a few measures of "sad" music can help teach two-year-olds how the sick boy felt, changing quickly to the "happy" music when Jesus made him well, can perhaps carry the real import of the lesson to some small child who didn't understand most of the words of the story. He can "feel" it through music. And so this pianist may do the most effective teaching of the Bible story.

The pianist of the Beginner's department should be thinking and feeling with the teacher. In the flexible program, music may fit into any part. Like the Nursery pianist, he has a repertoire of rhythmic music on hand so that the boat on Galilee may rock back and forth gently, or the waves dash high in the storm that made Jesus' friends afraid.

In Primary and Junior departments. one of the valuable ways to use the moments when early-comers require attention is to gather them about the piano to sing their favorite songs. Or teach a new song to a "choir" of early arrivals who may later introduce it to the others in the worship service as a "special number." One church sets aside a room to which all the early Juniors are sent. There the department pianist is ready to lead them in singing, teach them the meaning of good church hymns, even let them learn the simple principles of conducting a choral group.

Primaries and Juniors are sometimes be-





"I overheard them talking about the Baldwin on the Church steps . . .

after the service everyone stood around in groups chatting," an organist told us the other day. "And I was really pleased when I overheard someone say: 'never knew what a difference *true* organ music could make— it was heavenly!'

"Our Baldwin Electronic Organ had just been installed, and it *was* heavenly music, with its rich, deep traditional organ tone; being an organist, I appreciate its ease of playing, its superb response."

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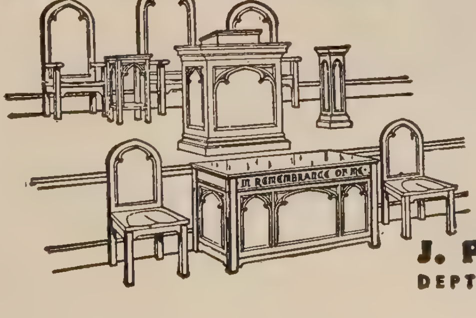

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ginning to take lessons on the piano or another instrument. They will be happy to practice one of the department songs so that they can accompany the group some Sunday or use their talent for a "special number." In selecting a hymn or piece of music for a special number, tell the story about the song.

The pianist is often also the key to creative music with children. If the department leader encourages the children to express their own words of praise in song, the pianist should be ready to jot down the melody on paper or pick it up on the piano and preserve it. Leading a group into such creative work is a delightful experience which many a pianist could enjoy.

But it's not only in the children's groups where a pianist is important. A skilled pianist in a young people's worship service may impress the young people with his skill, or he may direct their attention to the words of the hymn by playing it simply, reverently and expressively. The young people will learn one lesson from a pianist, in his necessarily conspicuous place, as he smooths his hair, inspects his nails and stifles a yawn, or they will gain the impression that this worship service has deep personal significance for him as they watch him—and follow his example by truly worshiping God. Every stray glance in his direction may help or hinder the spirit of worship.

All of us have enjoyed the buoyancy of singing when a good pianist makes the service seem to lift on wings of song. If you have such skill, rejoice in the talent given you by God—and be on the alert that your playing does not aim at self-exaltation.

But what of the group that has no skilled player? Perhaps you are such a pianist, able only to produce accurately the notes written in the book. You can "give of your best to the Master" in this situation. Find out ahead of time what songs are to be sung, and practice them diligently until you find a measure of freedom in the written notes and the music comes easily. (Some departmental leaders need to be prodded into preparing their services ahead of time, and you'll do a service by asking them about their plans.) But even if you cannot find out which songs will be used, you have the song book in which they will be found and can gradually master the songs familiar to your group.

If you're a pianist, recognize your high calling. If you're selecting a pianist, show him what a large part he may play in the spiritual life of the group. END

OUR MUSIC WRITERS

Included among the writers of this month's issue are:

Preston Rockholt, formerly instructor in organ, Moody Bible Institute, Chicago, Ill.

Lowell Leistner, music director of First Baptist Church, Tucson, Ariz.

Merrill Dunlop, gospel song writer and music director of Chicago Gospel Tabernacle, Chicago, Ill.

Mary LeBar, Christian education author and children's chorus writer.

Edward Cording, director, Conservatory of Music, Wheaton College, Ill.

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OBJECT LESSON

Under the Mask

by Marjorie A. Clark

TO PREPARE an effective Halloween object lesson, sketch a life-size girl's face on white drawing paper. Color it with paints or crayons and make it as pleasant as you can. Under this, pin a second face, identical in size but looking very cross. Under the second face pin a black heart, bearing the word "Selfish."

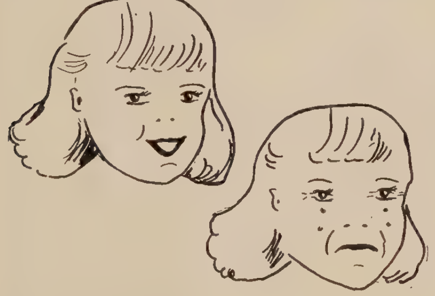
Sketch two boy's faces in the same way—a glad one, a sad one, and underneath a black heart marked with "Jealousy, Hate."

A third face may be made to illustrate an adult, with the words "Murder, Lying, Rebellion" written on the heart.

To attract the attention of the children at the beginning of the lesson, use two or three cheap Halloween masks. You can tell the story like this:

You children think it is fun to put on masks at Halloween and go around knocking at people's doors. And it is much more fun if your friends and neighbors can't guess who is who.

But sometimes girls and boys wear masks when it isn't Halloween at all. Their faces are masking what they are really like inside.



(Show illustration.) Here is a little girl with a happy face. When a new girl comes to school with a face like this, you think she must be very nice. You are delighted when she asks you to come and play with her on Saturday. But when you start playing, her mask comes off!

(Show cross, crying face underneath.) When you play with her doll buggy, she says, "Leave that alone, it's mine!" She won't let you touch her doll. She cries and quarrels and is mean all the time. So you see her nice face was just a mask; she's not as nice as she looks. What makes her act that way? We look behind the face and find she has a black heart. What is written on the heart? S-E-L-F-I-S-H. She is a selfish girl and sin is in her heart.

(Show illustration.) Here is a boy. He looks very pleasant. Is his happy face a mask too? Yes, we look behind that face and we find a nasty face. What is the matter with him? You have a nice new bike and he doesn't have one. He's angry about it. He is very jealous.

We look behind the face and we find he has a black heart too. In that heart there is jealousy.

(Show illustration.) Here is a pleasant lady. She laughs and tells jokes all the time. People invite her to visit them be-

(*Continued on page* 78)

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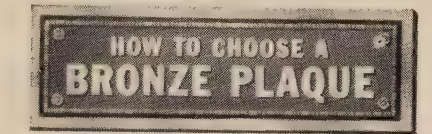

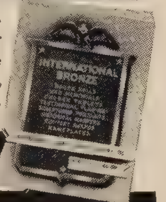

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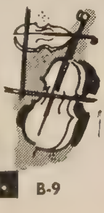


How To Organize Your Choir

by Edward Cording

NO PERSON who can sing should be denied the privilege of singing in a choir any more than anyone should be denied the privilege of attending Sunday school.

After all, choirs have two purposes. The first purpose is to aid in the spiritual growth of the singer; the second purpose is to be a blessing to the congregation in worship and evangelism. Consequently as many people as possible should engage in singing and the singing should be of the best possible quality.

Certainly every church should have at least one adult choir and one for younger voices. If leadership is available in the church membership, the average-sized church should have a choir corresponding with each department level of the Christian education program.

Although only one out of ten are interested in singing, an effective choir can be organized with any group of eight or a dozen voices upward, providing there is a balance of voice parts. The finest choirs are made of ordinary voices.

Whatever the plan to be inaugurated, united leadership should come from the top leaders downward including the pastor, the board, the music committee and the chorister.

But leadership should go right into the choir members themselves. The director should assume no duties that can be done by choir members. Certainly for adult and young people's choirs a president, vice president, secretary, treasurer, librarian, wardrobe mistress may be used.

These same principles will apply to the youth choirs with the addition of adult leaders assisting the director in the various functions. Choir mothers, assigned to the primary, junior and intermediate groups, can help the leader in care of equipment, seating, music and discipline.

But no matter how many assistants he has, the key man is still the director. He should be a warm-hearted Christian believer, possessing a winsome personality and a friendly attitude. Thorough musical training and a passion to keep growing in the knowledge of the field are imperative. Organizational ability and a good sense of humor are always an asset.

A choir will never sound better than the director's mental concept of how it should sound. A director who has to stop and wonder what is wrong with his choir is inadequately prepared. He must be an expert diagnostician, know what he wants and insist upon getting it. He must always rehearse for a purpose.

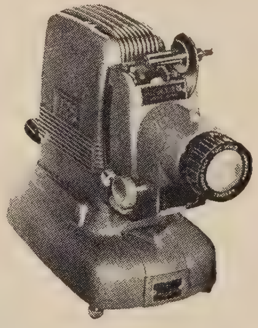
Since good rehearsals are of utmost importance, the designated rehearsal time should be protected against all other events. The choir can be motivated by planning a full season in advance. They will respond to challenge. Numbers should be rehearsed far ahead of performance. It is not too much to sing from five to seven numbers at a rehearsal. The secretary should keep accurate records and group leaders should follow up new prospects and irregular members.

Great care should be exercised in the

(*Continued on page* 80)

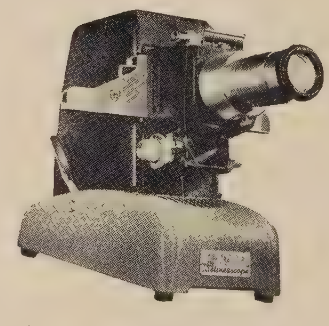
Correction on Sunday School Contest Prizes

Class C, First Prize



Three Dimension Co., projector
(American Optical projector was pictured in the August issue by mistake)

Class D, First Prize



American Optical projector
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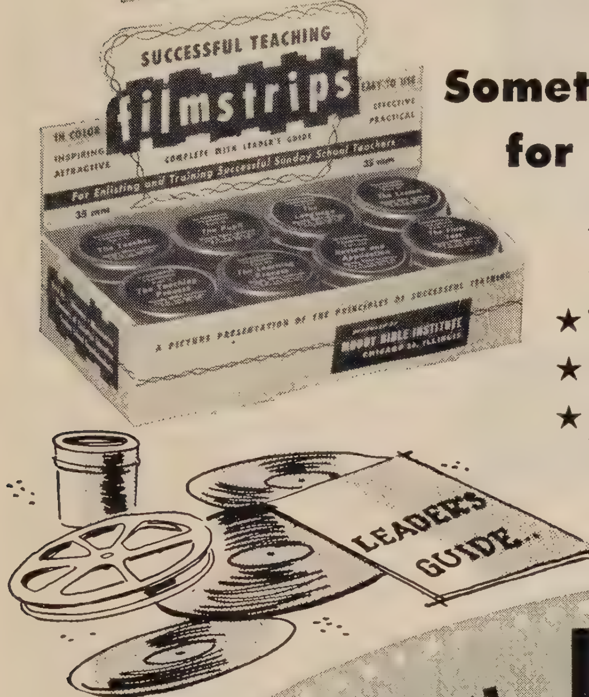
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ORGANS

(*Continued from page 67*)

In purchasing a new pipe organ, you should consult only the finer builders.

In buying a reconditioned or rebuilt organ, expert advice should be sought to make sure the instrument is a fine one and is worth rebuilding. Generally a good local concern can do this satisfactorily at the least cost.

Choosing between the electronic organs available is a matter of the ear. Ask a half dozen organists in your city to listen to those available and to make a recommendation. If you wouldn't ask a businessman to select a physician's tools, don't ask him to select an organ.

In testing an organ, you should first of all turn on its full resources without vibrato (or tremolo). If it is poor, it will sound like a radio turned on too loudly and will have a depressing effect on the ear. If it is good, you will wish it could play louder yet.

Next, try out its color resources, making sure that the instrument is capable of individual solo qualities which are essentially different. If it is poor, the color change will only resemble the difference possible on most radios by using the tonal adjustor from deep to bright. If it is good, you will find the clarinet, oboe, gamba (or cello), flute, and other solo stops to have definite colors all their own.

In installing the organ, don't let it be "boxed up" where half of it can't be heard. Few organs can sound properly in a church with so-called "acoustical materials" on the walls or ceiling for absorbing sound. This fad, so popular a few years ago because it was used in radio studios, is fortunately now disappearing.

But the organ is only what the organist makes it. It is heartbreaking to see the insincerity of some church workers today. Music is a ministry and calls for the best from those who are dedicated to serve their Risen Lord with humility and obedience to His Word. Although the organist must be proficient musically, he must also realize that only God can make his ministry count for things eternal.

Having done all you can to provide your church with a good organ and a dedicated organist, pray for the ministry of music in your church. Your services will become more meaningful every week. END

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That's right; if you have an idea that has worked out well in your church or Sunday school, a plan that has given your group a boost or a program that everyone told you was 'tops,' we're looking for you.

We'd like you to send that idea, plan or program in. We'll carefully consider it for publication in these pages. If accepted, you will receive payment at our usual rates.

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Class Rooms Teach, Too

by Billie Avis Hoy

WHAT does your Sunday school class room teach?

Does it paraphrase the first several verses of Genesis?

"In the Sunday school a teacher took a class and a room, and the room was without order or thought, and chaos was everywhere. And the heart of the teacher was not with her class, so she did not say, 'Let us put things in order,' and so there was no order. And the students saw the room that it was without order, and decided that this was Christianity."

A class room is a place to teach students and inspire them to a closer walk with God.

A room does not need to be lavishly furnished, but it does need chairs that match, pictures slanted to the age of the students using the room, and a place to put extra books, Sunday school papers and other items that so often make a clutter on top of pianos and tables.

How does a new student feel upon entering your room? If there are three or four different kinds of chairs, each a different height, and interspersed without thought, if the pictures on the wall are too young, or too dark, that new student won't be favorably impressed.

Pictures are important. A class room without pictures is like a living room without curtains or drapes—bare and cold. But too often the wrong pictures are used in a Junior High room. Pictures that are dark, stiff, solemn to the place of being gloomy serve to depress young people. Pictures slanted to the young child are cluttering the walls of too many Junior High Sunday school rooms. The beautiful pictures of Jesus and little children belong in the Primary department.

I have four small pictures on one wall in my room that bring more comments than any others. Each was chosen for a definite teaching purpose. The *Boy Christ* shows Jesus as the youthful example after Whom boys and girls can pattern their own lives. *Christ, Our Pilot* gives not only strength and courage, but pictures adventure in Christian living. *Teach Me Thy Way* shows a young person, not a small child, learning from Jesus. *Follow Thou Me* is a challenge to every boy and girl.

On one wall we have an ornamental wall shelf with a Bible model in white plastic, a small cross and a picture that glows in the dark, and a bouquet of flowers in a cute little vase. When lights are out during a film the cross and the picture of Jesus walking on the water are beautiful. When lights are on, this teaching shelf reminds each student of God's promises in His Holy Word and the cross upon which Christ died for him. The flowers remind him of the beauty of nature God has given.

The Sunday school room that teaches does not come easily, but is built up month by month and year by year. Maybe the perfect room has never been attained, but it is worth working toward. END

Poppy
"Blessed be the Lord, who daily loadeth us with benefits."
God . . . giveth us richly all things to enjoy."
Daisy
Let the beauty of the Lord our God be upon us."
fy the Lord with me, let us exalt His name together."
Rose
Floral

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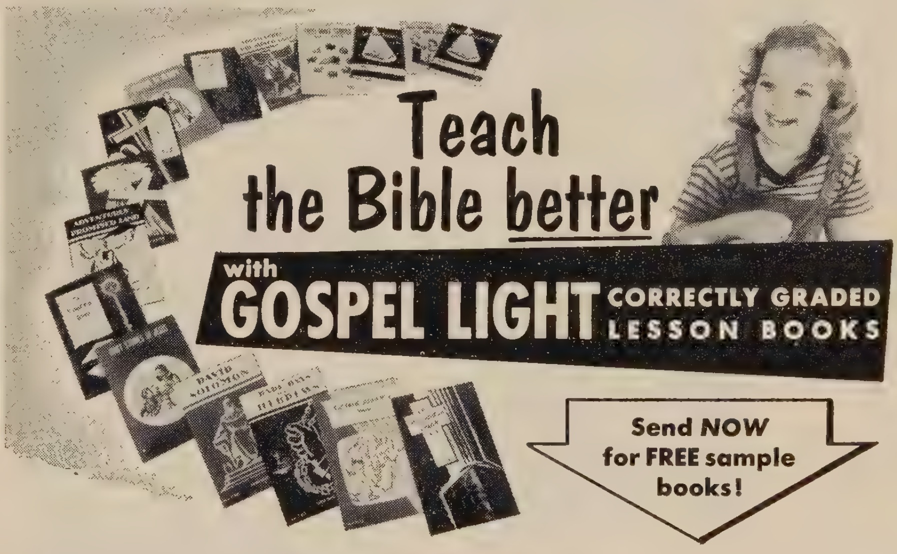
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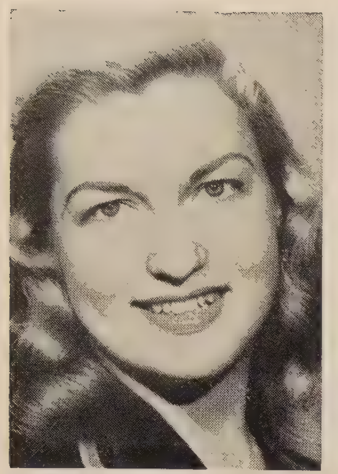

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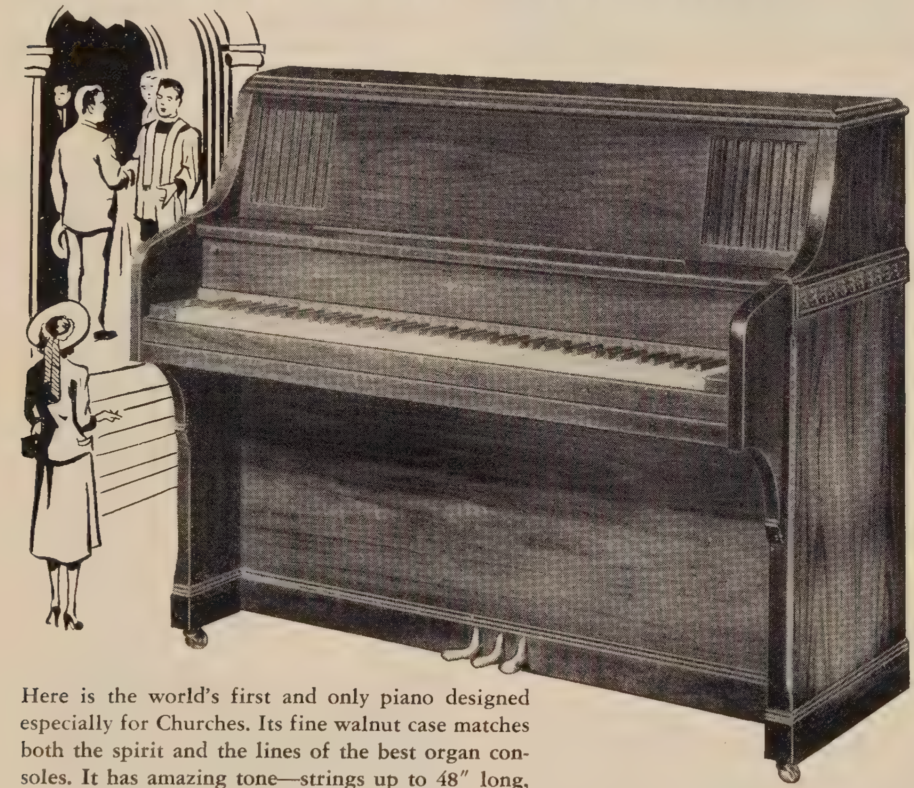

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DEVELOPING TALENT

(*Continued from page 67*)

yet they should be made interesting enough to attract outsiders.

Important in the enthusiasm of a group is a leader or director. By working with each member and constantly encouraging him, an alert leader can build a loyal spirit.

This is one reason why the leader should rehearse with the group. In addition, the leader's presence at rehearsals will keep the musicians from wasting time and will aid them in proper interpretation of the songs.

Before the rehearsal begins, the leader should have the music selected and be well acquainted with it. Each rehearsal should start promptly and be kept short.

Music never should be treated lightly as a fill-in before the sermon. Special music with a solid message and a sincere performance can have as much soul-stirring appeal as the minister's message.

By all means, no group should ever perform without having its selection well learned. The leader should demand perfection. If the music is in the group's capability, this should always be possible.

A good musical selection should have beauty of melody, a solid message and a good climax. Simple songs with expressive interpretations will always be appreciated by the congregation. Although the music chosen should challenge the musicians, it should also be something that the group can successfully present with practice. Christ is not glorified with a slip-shod performance.

Is there a dearth of musical talent in your church? Follow these simple ideas and begin developing your church talent to the glory of God. END

UNDER THE MASK

(*Continued from page 73*)

cause she is so much fun and makes them laugh. But if you talked to her about the Lord Jesus, her face would change (show second face).

When she was little, she was selfish. That selfishness grew to jealousy and jealousy led to hate. Sins get worse all the time. This lady hates another lady because she has a new car and a bigger house than she has. The Bible says "whosoever hateth his brother is a murderer" (I John 3:15) and if we look behind the face, we find a black heart with murder in it. And there is lying, too, and a sin called unbelief.

Long ago there were two boys in one family (Gen. 4:1-16). (Now you can tell the story of Cain and Abel, showing how selfishness leads to jealousy, jealousy to hate, and hate to murder.)

What about you? What is your heart like? Is that sin of selfishness there? Nearly everybody must say "yes." Then you must ask God to take the sin out of your heart, but you must come in God's way through the Lord Jesus. Ask the Lord Jesus to come into your heart and cleanse away your sins in His own precious blood. END

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EVERYONE Can Have Organ Music

by Ruth Aragon

IS YOUR church so small that the thought of having an organ is only a dream? Do you long for the added emphasis organ music would give your services? Such was the case of the people of the Community Baptist Church of Boron, Calif.

Several years ago, one of the members approached the pastor with the idea of adding organ music for the preludes of their services. Needless to say, this met with a great deal of enthusiasm and approval. But how?

This member had a plan. His plan was to bring his radio and record player combination to the church and play two records for the morning prelude.

Before Sunday school the next Lord's Day, he and his two young sons loaded the equipment into their car and brought it to the church. It was placed on the right side of the platform with a long extension cord attached that would reach to the back of the pulpit. When the two records finished playing, the song leader could turn the switch and stop the machine.

Time came for the morning service! Everything was in readiness. There was an air of expectancy and an unusual hush among those in the congregation. The song leader reached out, inconspicuously turned the switch and then—softly and quietly the little church was filled with beautiful organ music. When the services ended, everyone expressed his appreciation and agreed that this was an excellent plan.

As time passed, more and more uses were found for this means of service. Now at Communion services, fitting music is played during the passing of the elements. Baptismal services are made more impressive by well chosen selections during the ceremony. Its worth to sorrowing hearts during funerals is immeasurable.

Although the church purchased its own three-speed record player and amplifier recently, the faithful member continues to operate it and select records to be played.

The congregation, still dreaming of an organ, is getting closer and closer to the dream's fulfillment. But until that time comes, they continue to have the "best" in recorded organ music at all their services.

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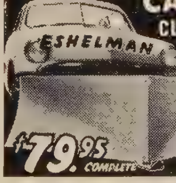

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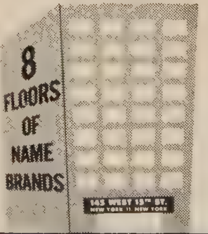

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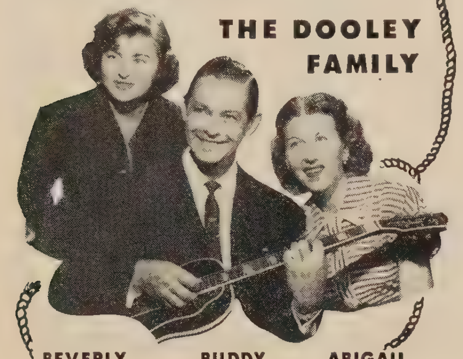

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827	Child of the King (Cindy Walker) Friends I Know (Stuart Hamblen)
829	Each Step of the Way (Redd Harper) The Mystery of His Way (Bob Nolan)
831	Softly and Tenderly (Thompson) Sweet Hour of Prayer (Bradbury)
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DO-03	Each Step of the Way (Redd Harper) The Mystery of His Way (Bob Nolan) Teach Me Lord to Wait (Stuart Hamblen) God Is Love (Harold Duncan) Softly and Tenderly (Thompson) Sweet Hour of Prayer (Bradbury) Pass Me Not (Fanny J. Crosby) Blessed Assurance (Fanny J. Crosby)

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ORGANIZE A CHOIR

(*Continued from page 74*)

technical aspect of singing. No one should sing with more evident power than another and no voice should stand out because of peculiar quality. Ways of making the poorer voices imitate the better ones can be devised. Attention to tone quality, intonation, diction and phrasing will make a choir a fused unit of expressive sound.

Rehearsing a cappella gives opportunity for each singer to listen to his own voice as well as to those around him and will enable the director to hear better the intonation and balance of the choir. If an anthem cannot successfully be rehearsed unaccompanied, there is reason to doubt that it should be sung at all.

A choir member should lose his identity both in sound and appearance and become musically submissive to the will of the director. The use of choir robes will help to accomplish this. Even the director should remain as inconspicuous as possible. It is the message, presented appealingly with good taste and spiritual power that must be pre-eminent. It must be given forth without detracting influences in order that the One of whom it speaks may be exalted.

The selection of appropriate literature for choirs is of utmost importance. Many published lists are available, and a director can obtain suggestions by selecting from them. Each song used must be selected for its message and its scriptural merit.

A good balance of objective and subjective expression in singing is to be desired. God wants us to express our love to Him and He also wants us to witness to His grace. END

LET GOD RULE

OLIVER CROMWELL's secretary was dispatched to the continent on some important business. He stayed one night at a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room and on this occasion slept soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassage," was the reply.

"Master," said the valet, "may I ask a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and his servant were in sound sleep.

—*Theodore W. Engstrom.*

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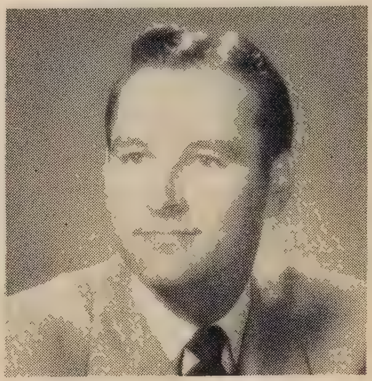

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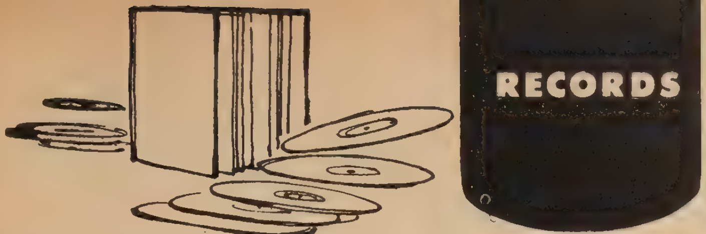

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Catchy Melodies Found On Discs

NO DOUBT you have had the experience of hearing a melody somewhere which kept singing itself over and over again in your mind and heart. Some melodies do that to me. One particularly, which I heard recently on a Corner Stone recording, is called *Aunt Bizzie,* composed by Jack Shuler and sung by the Jack Rains Chorus, with Gordon Rhodes and Linnie Olson supplying the piano and organ accompaniment.

The song tells a most practical story, as well as being a most singable, happy tune. I know you'll like it. The other side features Harold Enns, a soloist, and the Jack Rains Chorus in *Hallelujah for the Cross.* Corner Stone Productions seems to have some excellent ideas, combined with that reasonable restraint which avoids extremes.

■ George Beverly Shea has a new one recently recorded for RCA-Victor. One side has *Life's Railway to Heaven,* that great poem to which Charlie Tillman set the music. The Victor choir and orchestra do a superb job of background. Together they make this old song really live. The other number is *Somebody Bigger Than You and I,* one of the fine songs from Billy Graham's new sound film, *Oil Town, U.S.A.*

There are many things I like about Bev Shea's work, not the least of which is his insistence in his recordings upon smooth, spiritual presentation of even those written in extremely rhythmic style. Both of these songs, for example, could be done in a cheap manner. But Shea and the accompanying groups, though not ignoring the rhythm, have not gone overboard in such an accent of it that the dignity of the message has been obscured. These are some of the factors which mark the true artist and deserve the highest commendation.

■ Mr. and Mrs. Lester C. Place, "The Musical Places," have produced a new recording under their own label. Their marimba arrangement of *Master, the Tempest Is Raging,* really projects the message of the poem, even though the words are not actually heard. There is also a saxophone number, a medley of *Sunrise* and *Beyond the Sunset.*

■ I am happy when I'm able to highly recommend some of the productions of the standard commercial recording companies. A few of them have done a real service in the past two or three years in producing worthwhile records which deserve a prominent place in collections of sacred recordings. Capitol has a new one which I think is beautiful. In it Les Baxter's Chorus sings one of the nicest musical settings for the 23rd Psalm that I have heard anywhere. They do it a cappella and their words are as clear as crystal. You won't find more satisfactory choral singing than Capitol's *The Lord Is My Shepherd,* No. 7-2375. On the other side is one of the newer compositions, *My Name Is God.* Musically, it is excellent, but the lyrics leave something to be desired.

■ I have said some complimentary things in former issues about the voice of Vangy Carmichael. I wish to underscore those remarks, and add a few to them as I refer to two songs which she has done with hubby Ralph's orchestra under the Sacred label. The numbers are both featured in Billy Graham's film, *Oil Town, U.S.A.* One of them, *Lord, I'm Coming Home,* is gospel music at its best. It is sweetly sung and Ralph Carmichael has given the accompaniment a grand orchestral treatment. There is powerful appeal in this one. The other number, *Lord, Keep Your Hand On Me,* Redd Harper's composition, also is beautifully done.

■ Phil Kerr's Harmony Chorus has done four numbers recently for Singspiration. I have been playing these on my radio program and there have been many requests for more of them on the air. The two best are, in my opinion, *Mansion Over the Hilltop* and *He Keeps Me Singing,* with *Peace in the Valley* and *Wait 'Til You See Me in My New Home* running a close second. If you are familiar with Phil Kerr's musical style (and you should be), you know that there is always a happy lilt and a rhythmic beat which has a certain effect upon the feet of the listener. There's a real place in our gospel music for this type of production, and the many hearts and lives which have been blessed by Kerr's musical testimony through the years attest to its value. Phil's article on gospel choruses appears on page 23 in this issue.

■ My sincere and humble apologies to Neil Macauley. In the June issue I referred to him in such a way as to suggest that he was a soprano soloist on some of his recent recordings. I trust that he will forgive me and that Martha Chastain, who is really the soloist, will overlook this editorial blunder. My thanks to Bonnie Ostercamp, who called my attention to it. They record for Tru Tone and do a very nice bit of record ing.

END

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FOR MORE LISTENING PLEASURE

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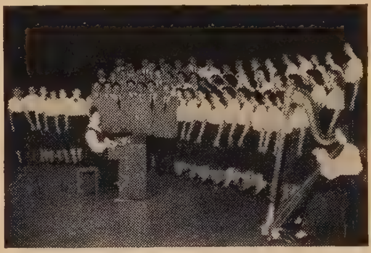

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No. 3110—"Dig a Little Deeper," "When God Dips His Love in My Heart."
No. 3111—"He Keeps Me Singing," "Wait 'Til You See Me in My New Home."

Rev. Loveless reviews selections by this fine group in the accompanying record review column. Be sure and read it.

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PLACEMENT

(*Continued from page* 64)

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THAILAND REPORT

(*Continued from page* 26)

Missionary Mel Byers, a refugee from China, was very pessimistic about the future outlook. Working some 15 miles from the Communist border, he says, "It looks like China all over again. When we were in southwest China we were always wondering what was coming. We helped others to evacuate and finally had to leave ourselves. We find here that the Communists are still coming from the north. We missionaries live in constant apprehension of the future. It seems that the same thing is happening here that happened in China."

Another missionary begrudged the fact that the Church at home knew so little and did so little about the missionary effort in Thailand. He said, "People at home need to get their souls stirred to realize that now is the time. There is a most desperate need. That need is not boxes of clothes and relief, but urgent prayer for this land."

Mrs. Peter Voth expressed real concern over the fact that so many at home appear to be interested only in those mission fields that can report great success and glowing victories. She declared, "Thailand is a stronghold of the enemy. Converts are nuggets chiseled out of the mountain. As we continue to chisel, ask the people at home that God will cause the foundation of the mountain of Buddhism to crumble and that multitudes shall come to know the Lord."

That is the Siam report. It is indeed not a report of thousands turning to Christ, but the report of a land threatened by Communism, circumscribed by Buddhism and where faithful missionaries patiently sow the seed in spite of the intense tropical heat, monsoon rains and meager results. Shall we not accept the challenge of the missionaries and offer our intense, importunate and unfailing prayers on behalf of the 18 million souls in the land of the gods! END

YOU CAN USE EFFECTIVELY

HARRY BRISTOW
editor

Time To Inspect Equipment

THE FALL should be inspection time in the audio-visual ministry. The projection equipment should be given every care and at least once a year it should be gone over thoroughly. I suggest the following.

Have the amplifier tubes tested by consulting your projector guide. Replace all weak and questionable tubes. The exciter lamp should be cleaned with lens tissue and replaced at least once a year. Have the photo cell tested. Clean the projection lamp, if darkened replace with a new lamp. Keep a chart of hours the new projection lamp is used and use only the recommended time.

Check all cable connections. Clean film gate and sprockets with carbon tetrachloride using a stiff bristle brush. Oil parts as directed in projector handbook. Clean all lens and reflectors with lens tissue. The cleaning and oiling subjects should be done more regularly, depending on the make of your equipment.

Check the fabric of your screen; if there are spots, you might be able to clean, depending on the make. Never paint to cover spots because this will ruin a beaded screen. Replacement fabrics can be secured for a minimum of cost. The world is still echoing the call, "Sir, we would see Jesus." Let us give a clear uninterrupted presentation of the Gospel of the Lord Jesus Christ through the film ministry.

■ The Living Bible Series on the Life of Christ, produced by Family Films, has just been completed. It includes the *Birth of John the Baptist; Ministry of John the Baptist; Jesus and the Fishermen; Thy Sins Are Forgiven; Jesus, Lord of the Sabbath; The Transfiguration; Jesus Teaches Forgiveness; Before Abraham Was, I Am; Jesus Heals the Man Born Blind; I Am the Resurrection; Last Journey to Jerusalem; The Crucifixion;* and *Nicodemus.*

Film shows Nicodemus coming to Jesus.

The script adheres strictly to the scriptural text. These are quality productions and will be well received. As suggested, the films can be used in connection with a sermon, thereby giving a pictorial review of the scriptural text, and will also be of great help in the Sunday school department. All films run 15 to 20 minutes in color or black and white. Rental. In succeeding columns we will review the individual subjects.

■ A film to motivate personal evangelism is a Broadman release, *He That Winneth Souls.* Tom White, an average church member attending a personal evangelism class, had a real experience that literally transformed his life. Previously his work for Christ in the choir was music without message, his offering was money without a mission. He had completely neglected the Christian's highest and supreme duty, that of introducing men to Christ. Most tragic of all was the fact that his own 13-year-old boy, Jack, was lost.

Tom's concern for the lost became even wider for the people with whom he worked. The experiences of others winning souls for Christ related in the evangelism class, made him conscious of his need of a spiritual rededication. Turning to God for help and studying the Word, he developed into a new man. Family worship and prayer brought his son Jack to see his need of accepting Christ as Savior.

This film should be of great help to all church organizations who are vitally interested in increasing personal evangelism among their memberships. The film is sure to motivate action to reach the lost. Running time 15 minutes, black and white, rental.

■ Illegal entry of the Latin Americans, Jose and Maria Martinez, starts a chain of events that give us the film story, *They, Too, Need Christ,* a Family Films Production. The mission church and its Pastor Lastrado play the key role in adjusting the lives of these two individuals. A visit by the pastor to their home brings these key words in the film, "We all need Christ."

After the authorities have caught up with Jose's illegal entry to the states and he is deported, the mission church plays a part in the lives of the mother and two children and wins them to the Lord.

When Jose returns, he is so startled by his family's transformation that he begins to read the Bible. After a visit to the pastor, he too receives Christ as his Savior.

This film, though slanted at home missions, will have many uses because of its exaltation of Jesus Christ and of His transforming power in the lives of men and women. I do not hesitate to recommend

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this film for youth rallies, evangelical meetings and church gatherings of all descriptions. Home missionary organizations would deem it wise to use this film in the promotion of their activities. Running time 40 minutes, black and white, rental.

■ Church Craft Films, Inc. have released a new production entitled, *God's Wonders on the Farm.* This film points out the many wonders of animal life on the farm, among them the wonder of the cow in its production of milk, the chicken with its sharp bill enabling it to pick up small bits of food, the hatching of an egg, and the care of the mother hen for her brood.

Many other interesting thoughts on animal life are brought out, and the narrator concludes the film by saying that "God has made you more wonderful and He cares for you more than even these wonders here on the farm." This is an instructional film limited to primary and junior age levels. The film will have to be supplemented with additional information to bring a spiritual application. Running time 15 minutes, color, rental.

■ *Light in the Jungle,* a C. O. Baptista Production, is a film story of the Viet Nam people of southeast Asia, based on the book written and enacted by the missionaries Gordon H. and Laura Smith of Indo China. The film points out many heathen practices such as the blood sacrifices of animals to appease the wrath of the demons. The sacrifice of a chicken starts a lengthy and patient conversation between Laura Smith and a chief of one of the villages. A very prayerful and thorough scriptural application of the story of the coming of the Lord Jesus Christ brings the chief to see his need of Christ.

This film should be of special significance to those interested in missionary enterprises, and provide material for study in the reaction of the heathen to the Gospel of the Lord Jesus Christ. Running time 60 minutes, color, rental.

■ At last we have a film applicable for use in the Thanksgiving season, *Giving Thanks Always.* This is another of "This Is The Life" series, released through Concordia Films. Scriptural basis of the film is Eph. 5:20. The Fisher family experiences a Thanksgiving without a turkey dinner. Attending the Thanksgiving morning church service, the Fishers hear an enlightening message by the pastor which opens their eyes to the real meaning of Thanksgiving. The pastor relates the experiences of Grandpa and Grandma Rhinely, members of the congregation, who had found the real secret of life by making every day, every problem and every victory a time of thanksgiving. He further points out that the words "thank" and "think" are from the same root, so in his words—"Let us stop to think, stop to thank and make sure you have peace and pardon and an open door to heaven through faith in God's Son Jesus Christ."

The subject matter is very effectively handled with good humor and practical scriptural application. Basic use of the film will be in Thanksgiving season and is recommended for local church gatherings. Running time 30 minutes, black and white. Rental.

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SIOUX TROUBLE

(*Continued from page 22*)

He took a deep breath and cocked the rifle. Scotty would be praying if he were here. He'd be standing alongside of him, his rifle ready, talking to God in that soft, musical voice of his.

Suddenly there was a loud, demanding knock at the door. "Open!" a rasping, guttural voice thundered. "Open, or we knock it in!"

Don didn't answer. He could not. Carefully he raised the rifle to his shoulder and took aim in the darkness for the middle of the door. Then, with his finger squeezing the trigger, he stopped. That door was of oak, two inches thick. His Paw had cut down the tree and hewed out the planks for it by hand.

Too many church members have been starched and ironed without being washed.

No bullet could go through a door like that and kill a man. And besides, what of the rest of them? They would come swarming through the window before the black powder smoke had cleared the air, before he could re-load and fire again.

"Oh God," he began between trembling lips, only to stop pitifully. *How did Scotty go about praying?*

"Open! Open up! We hungry."

He could hear the voices of the others, jabbering in Sioux.

"Wait a minute!" he called to them, taking the gun and hiding it under a loose board in the cabin floor.

They hammered again.

"Let me get the bolt down."

He lighted the lamp and let the Indians in. There were seven or eight of them, dirty, pock-marked fellows carrying rifles and knives.

"We hungry," the self-appointed leader announced, shoving past Don into the end of the room that served as a kitchen.

The others had gone into the bedroom and up into the loft where Don slept, jerking the covers off the bed and peering into the corners. They were looking for rifles and ammunition and whisky. The Indian spokesman tore things out of the cupboard, spilling corn across the floor and grunting with satisfaction when he found the last of the jerked venison.

"We hungry," he announced again.

"I—I'll fix you something to eat," Don said hurriedly.

While the rest were snooping through the house and prowling around outside the tall Indian who had done the talking stood over Don while he built a fire and put a kettle of water on to boil. It would finish the last of the venison and most of their precious potatoes and corn.

When he had the meal ready they

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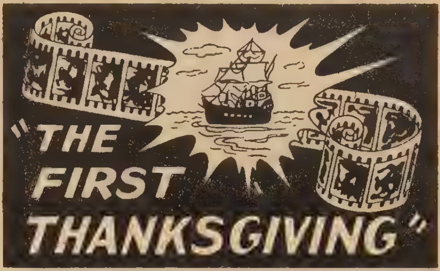

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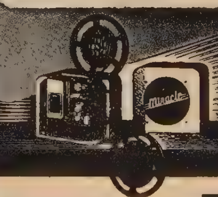

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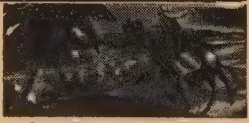

Jonah Fleeing from the Presence of the Lord

dropped around the table like pigs at a trough and began to gulp the food. Don didn't notice that one was missing until he came staggering in from the barn with a bottle of whisky in his hand.

Paw's whisky! The bottle Maw had told him to pour out and he'd hid instead. The bottle he'd sneaked a drink or two out of just to see what it tasted like. The bottle he had been going to take with him when he skinned out.

The instant they saw it their eyes lit up fiendishly and they began to fight for it, clawing desperately for the right to take a pull at the bottle.

Their tongues began to loosen and their faces flushed as the liquor began to do its work. They looked at Don and whispered tensely in low, guttural tones.

Then the leader turned to him. "More whisky," he demanded. "Whisky!"

Don shook his head. "No more," he said. "T-t-there isn't any more on the place."

The Indian got to his feet and advanced unsteadily until he was towering over him. "More whisky!" His voice was tense and ominous.

"But there isn't any!" Don cried desperately. "Scotty, he—" he reached over and picked up the Bible, pointing to it expressively.

The angered Indian jerked the Book out of his hands and threw it across the floor. "More whisky," he shouted.

And then Don heard the squeak of Scotty's light wagon coming up the lane. His Maw and the youngun were out there!

His heart began to hammer wildly and his hands and arms began to tremble. He knew what happened to women as pretty and young as Maw who came in the path of Indians like that! He knew about how long the youngun'd last if he chanced to cry! *And there wasn't anything he could do!*

"Oh God!" he tried to pray again, but the words stuck in his throat.

The wagon was coming closer now, that squeaking wheel sounding above the drunken babble of the Indians. And then *they* heard it. Two or three of the renegades staggered to the window and looked out, chortling in drunken lust.

At that instant he leaped for the table, grabbed the kerosene lamp and hurled it across the room. The kerosene exploded with a roar, bathing the cabin wall in flame.

With an oath the Indian nearest Don grabbed up a stool and slammed it against the side of his head. His knees sagged and he crumpled to the floor.

It was later, much later, that he came to, his head in his mother's lap.

"W-w-what happened, Maw?" he asked hesitantly. "I remember a-gettin' hit on the head and the fire, but how . . ." his voice trailed away.

"Scotty," she said, explaining. "He

drove the Indians away a-a-and then went into the cabin after you."

"A-a-after me?" he asked, scarcely believing his ears.

"Ay, Laddie," the Scotsman said, coming up with a pail of cold water. Don saw that the preacher's hands were swollen and blistered and that his face was black with soot. "Ye did a bonnie job on that cabin, though. 'Tis a heap of re-buildin' she's a-goin' to be needing. From the ground up." He chuckled. "But ye're a good boy, Donnie," he went on softly. "It was a big thing ye did."

The boy on the ground felt his throat choke. Scotty had gone into the fire after him. He had sassed him and hated him and had fixed to run away because his Maw had married him. Still Scotty had fought the Indians and the flames to save him. He could hardly stand to think of it, after what he had done.

★ ★ ★

I have heard people say, "Oh, well, I don't like revivals. They don't last." Well, neither does a bath.

—D. E. Bulgin.

★ ★ ★

"It was the whisky, Scotty," he murmured between clenched teeth. "I saved Paw's whisky instead of pourin' it out like you and Maw told me to. They—they'd have eaten, maybe, and gone away if it hadn't been for the whisky."

"Don't you be a-frettin' your head about that now," Scotty said. "I reckon we all make mistakes now and then. We ought to be a-thankin' God that we're all alive and well."

Donnie opened his eyes and looked up at the tall, serious faced man his mother had married. Suddenly he saw him in a new light, in the way she saw him. He closed his eyes again and a smile came across his face. In the morning, when his head didn't ache so much, he was going into that "being born into the kingdom" business. He saw now that he had to have the strength and peace his Maw and the preacher had.

In a moment or two he opened his eyes and looked up into Scotty's face. "I'm much obliged for you a-carryin' me out of the burnin' cabin, *Paw*," he said softly.

Scotty's eyes narrowed for an instant. "Get along wi' ye," he scolded pleasantly. "What else is a man expected to do for his *son?*"

They looked at one another and smiled.

END

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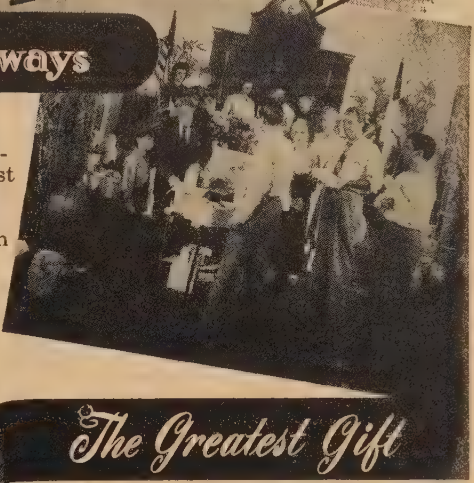
Giving Thanks Always



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GOSPEL CHORUSES

(*Continued from page* 23)

maintaining that Luther's "humanly-composed" hymns were not pleasing to God. Strict cleavage developed, some religious groups followed the leadership of Watts and Wesley and Luther, while others clung exclusively to the Psalter.

Then in the 19th century came the "gospel song," carried along on the tide of revivalism. The Sunday school movement required a brighter type of music for young people. Stirring revivals kindled new songs of joy. Gospel soloists found a new ministry opening before them—Philip Phillips, Charles Alexander, Ira Sankey. God raised up a new ministry of gospel song-writing; the names of Fanny Crosby, Charles Gabriel and Philip Bliss became household words. Moody's preaching was supplemented by Sankey's singing; Sunday's by Rodeheaver's.

There were those who resented the lilt and sparkle of these gospel songs. Sankey's autobiography reveals that when he went to Great Britain with Moody, many of the new songs he introduced ("Sweet Bye and Bye," "Hold the Fort," etc.) met with antagonism. When he first sang "Memories of Galilee" and "What Shall the Harvest Be" he encountered such disfavor that he was requested never to sing them again.

Then came the youth movements—Y.M.C.A., Christian Endeavor, Epworth League, B.Y.P.U., and eventually Youth for Christ—with their accent on joyous Christian living and sparkling personal testimony. What songs were these young people to sing?

The ministry of the "gospel song" is as unique and different from the "hymn" as the "hymn" was different from the "Psalm."

Today the conflict between proponents of psalms and hymns is generally forgotten, although a few religious groups (Scotch Presbyterians, for example) still cling to the Psalter. Today's controversy is between the exponents of solemn hymns of worship and Christian singers who find that gospel songs are a God-given outlet for radiant testimony. In this conflict both sides are right! Certainly the profound hymns of dignity and piety are an integral part of Christian worship, and equally important are songs which voice the joyful testimony, sparkingly radiant.

Hymns are sung to God, about people; gospel songs are sung to people, about God. When you sing a hymn you are worshiping, or praising, or praying; when you sing a gospel song you are testifying or exhorting.

There are several subdivisions in the realm of the gospel song. Some are reverent expressions of fellowship ("Blest Be the Tie That Binds"); some are incentives to the weary pilgrim ("God Will Take Care of You"); some are exhortations to the hesitant soul winner ("Work for the Night Is Coming"); some are definite testimonies to the hearts of unsaved listeners ("Since Jesus Came into My Heart"); and some are legitimate expressions of Christian joy and zeal. Each should be sung with the spirit best fitted to that particular type of song. The Christian should sing with appropriate dignity when the occasion warrants; but he should not overlook the vital need of dynamic testimony, vibrant with the exhilarating radiance of true Christian zeal.

Someone says, "Yes, but does there have to be so much rhythm and bounce in the gospel choruses?" Here again the answer depends on the kind of song and the circumstances under which it is sung.

Rhythm in itself is not sinful any more than automobiles or typewriters or the art of motion picture projection. An auto can be used to carry people in wrong directions, or it can be used to carry them on legitimate missions. A typewriter can be used to write evil slander, or it can be the vehicle of encouragement and Christian testimony. Motion pictures can be used to further the cause of satanic influence, or they can be used to portray graphic missionary needs.

> **Every Christian should use his Bible as a full-length mirror, with this motto before him: "Before you go out and tell anybody that you represent Christ and the Church, look yourself over and see whether you do or not."**
>
> —***Good Ship Grace***

Who is to be the arbiter? Who among us is qualified to establish the yardstick which measures the exact point where sanctified music becomes unsanctified? When does tempo become too fast for Christian usage? The accenting of which beat causes the music to become un-Christian?

True, many Christian singers and musicians have lacked wisdom and have gone to regrettable extremes; but is this a reason to indict all gospel choruses as being "flimsy" and to give exuberant young people a guilt complex when they wish to express Christian joy?

When you witness to the unsaved, how much more effective it is to portray radiance than to chant gloomily of your reluctant pilgrim journeyings! True, the Scriptures exhort us to piety, but they also refer many times to joy and testimony. Of the 124 musical references in the Psalms, David speaks only six times of "solemn singing"; more than 70 times does he use such terms as "joy," "cheerful," "happy," "glad."

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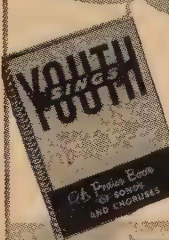

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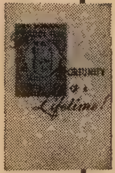

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Before wholesale indictment of gospel choruses is made, it may be well to examine a few typical songs which are frequently vilified. Let us consider the heart of the composer, and the intent, and the surrounding circumstances.

"He Keeps Me Singing" is a well-known Sunday school chorus which all too often is sung at a rapid pace, thoughtlessly, as a "time-filler" while late-comers are gathering. It is referred to as "light," by thoughtless critics. Yet, consider the fact that its writer was a Methodist minister in Georgia who had known the ultimate in personal sorrow—his wife and entire family having perished in a tragic fire. When, in later years, he wrote that Jesus Christ could keep him singing amidst the "ebb and flow" of life, it was a profound Christian testimony. Don't call it "light"!

"On the Jericho Road" receives a constant barrage of criticism. Admittedly, it has been used far too often as a vehicle of too-rapid musical cacophony. Frequently the words are charged with being something less than accurate in portraying the scriptural story of the Good Samaritan. Be that as it may, you acquire a new perspective when you become acquainted with the composer. Beyond all doubt, Don McCrossan could acquire fame and fortune with his tremendous musical genius. Instead, he spends his time on Los Angeles' Main Street, unselfishly "throwing out the lifeline" with very little personal remuneration. Vilify his song if you will; but meanwhile Don goes his humble way, being a good Samaritan on his personal "road to Jericho."

My own song "In Love With The Lover Of My Soul" has been made the object of frequent criticism. It was referred to in a recent magazine article as "an excellent example of how not to write a gospel song"; the words were called "light" and "romantically juvenile"; the music was labeled "frivolous." On another occasion I received a lengthy letter which described the song in far from glowing terms and which concluded by saying, "Why didn't you write a song of profound Christian verity, something enduring, that future generations would be singing?"

* * *

God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how elegant they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the sincerity of our prayers, how heart-sprung they are.

* * *

Perhaps the foregoing allegations are just; but, before final sentence is pronounced, consider the circumstances.

My parents were faith missionaries. Boyhood experiences caused me to resent the poverty and cross-bearing which appeared to be a necessary part of Christian service, so I drew back from the call of God. Then, in adult years, there came a crisis experience when Christ

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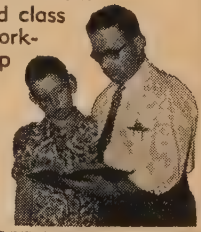

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became real and His love drew me into the pathways of Christian service Driving along the road one day, in His service, thinking of all He had done for me and basking humbly in the knowledge of His love, I found that a simple song of heart-felt reciprocal love was finding birth in my heart. I was not trying to express profound religious verities, neither was I thinking of providing a musical vehicle for future generations: I was simply expressing genuine Christian love, to a lilting and heart-felt melody—little dreaming that it would ever find its way into print or into the hearts of others who would want to sing it also.

Perhaps similar circumstances are behind other similarly-vilified gospel songs and choruses. Two centuries ago Charles Wesley's, "Jesus Lover Of My Soul" and "Love Divine All Love Excelling" were rejected by John Wesley as being "too sentimental"; it was 40 years before these two Wesley love-songs began to come into general use.

Yes, perhaps some songs are light and frothy; and perhaps not all song-leaders are wise in the speed with which they direct a song; and perhaps some well-meaning musicians occasionally overemphasize a rhythmic beat. But is it fair to blast all gospel choruses for this?

In the proper place, in the right circumstances, with the correct amount of enthusiasm and rhythm, gospel choruses most certainly have an important ministry. Let us not belittle that ministry!

If an individual insists that Christian songs be sung with piety and solemnity, let him sing all of his songs in that fashion; but, if someone else has sincere love for Christ and wishes to express that love in lilting songs of exuberant testimony, please do not deny him that privilege!

It was the great composer Haydn who said, "When I think of the Divine Being my heart is so full of joy that the notes fly off as from a spindle; and, as I have a cheerful heart, He will pardon me if I serve Him cheerfully!" END

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The Free Methodist Churches of California and Arizona: Sunday School Convention, Pasadena, Calif., Free Methodist Church, Nov. 26-28. Convention speaker, Rev. Walter Kalvesmaki, Western Regional Director, Sunday Schools of Free Methodist Churches.

Scripture Press: Jamestown, N. D., Sept. 30-Oct. 3; Portland, Ore., Oct. 7-9; Christmas Workshop, Chicago, Oct. 12; Philadelphia, Pa., Nov. 7; New York City, Nov. 14; Minneapolis, Minn., Oct. 14-16.

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(*Continued from page* 31)

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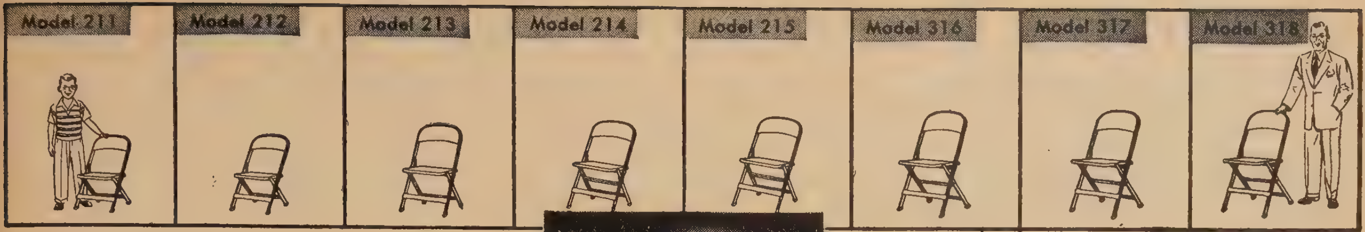
The third attempt brought them within sight of a German patrol on shore, who trained their guns on them and commanded them to come ashore. Since vicious, cutting boulders were nearby, the refugees cried out that they could not land in that place. The Nazi captain fired a warning shot across the bow of their frail craft and repeated his order. One of the refugees stripped off his clothes and swam toward the captain. The boat was beached farther down where it was safe to land.

"You are spies," stormed the Nazi captain, "and you shall die before the firing squad."

"We are not spies," Rev. Lambert

(*Continued on page* 94)



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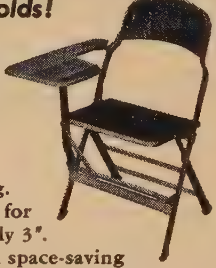

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PASSAGE TO FREEDOM

(Continued from page 92)

spoke up in such good German that it startled the Nazi officer, "but refugees from the Communists."

Quickly Lambert flashed his minister's certificate which stated that he was a Latvian and a pastor of a Baptist church. The officer scratched his head in perplexity. Then he ordered the German soldiers to guard the prisoners while he talked the matter over with his superior officer over the field telephone. When the captain came back, he gave them permission to sail again. But he ordered them to sail to Germany.

Once again they started out in their leaky 16-foot boat. Miles out in the sea, the wind freshened and blew them back toward shore. A second patrol of German soldiers fired at them and made them land. The Nazi captain of this patrol wanted to execute them at once as Red spies. They were lined up for the firing squad when Lambert's easy flow of German and earnest plea for delay caused the officer to hesitate. He withheld the order to fire until he could telephone to the first patrol to verify Lambert's story. The captain then released them and allowed them to occupy an old house in the woods nearby.

In utter exhaustion they lay down, determined to sail again in the early morning. Toward midnight they were awakened by a messenger from the Nazi officer. "Half the island has been taken over by the attacking Reds," he shouted at them, "and they will be here before daylight. You had better flee."

The German soldiers fled in the night. Five of the refugees stole away in the night too. But the others remained on till the first streak of light. Then they got into their boat and started out again across the water, preferring death at sea than to fall into the pitiless hands of the Red terror.

Although the storm had blown over, the waves were still wild and choppy. Some of the party became sick, others shivered in the cold. Soon land was out of sight. Day after day passed as they sailed toward the horizon. The food and water were carefully rationed out to each person. On the seventh day at sea both gave out. Slowly starvation and thirst made their presence felt. On the tenth day Lambert tried to lick his parched lips as he mused that it was better to die free out in an open boat and go to glory than to suffer untold shame and agony in the secret torture chambers

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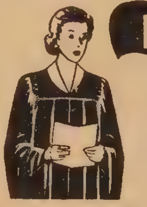

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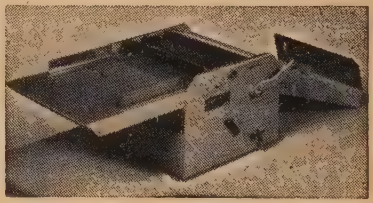

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of the ruthless Soviet secret police.

Suddenly someone cried and for a moment he wondered if the person had lost his senses. "A warship! A warship, coming this way!"

Fear blanched every face. The slanting rays of the setting sun blinded their eyes. All of them knew that if it were Russian they would be captured and taken to a terrible fate. If it were German, their fate would not be much better. The refugees plucked out all their papers, anything that would incriminate them, to throw them into the sea. Then the warship swerved to one side and they saw its flag. A cry of joy burst from every mouth. It was a Swedish ship.

Friendly hands helped each refugee to climb on board. Strong coffee and white bread were given them. It was wonderful. They had not tasted coffee or white bread for the last five years. Rev. George Lambert and his party bowed their heads and gave God thanks for their deliverance, for now they were on their way to Sweden and to freedom.

On October 5, 1944, they landed on Gotland island where he and his family spent two weeks in a refugee camp. Then he contacted the First Baptist church and secured a Swedish Bible to read. With this as his text book he taught himself to speak Swedish. After three years preaching the Gospel in Sweden, he reached America. Now as a field secretary for the European Evangelistic Crusade, he itinerates, preaching missions and expressing the horrors of atheistic Communism. His message is authentic in every detail concerning the Red terror, for he saw it himself and lived to tell the tale. END

MEN AND HOMES

(*Continued from page 30*)

"I've tried, under God, to put men, black and white, in good homes in nice neighborhoods, to give them something better to come home to after a hard day's work than a row of rotting shanties they'll pay for but never own. I believe most men will spend less time drinking and carousing around if they live in a place they can be proud of.

"Don't get me wrong, honey. Nothing about moving into a new house will *automatically* convert any man. But if any one of my homes helps keep a man's heart in him, lifts him out of a crime-breeding slum until somebody can reach him for the Lord, then I've made my profit out of this business if I wind up without a nickel to my name."

You take reluctant leave of this friendly, easy-going dynamo who, trusting the Lord, bears his vast responsibilities so lightly he falls asleep every night "before the light bulb cools off."

"Goodbye, sweetheart!" He manages to make you feel he's sorry to see you go. "God bless you!" END

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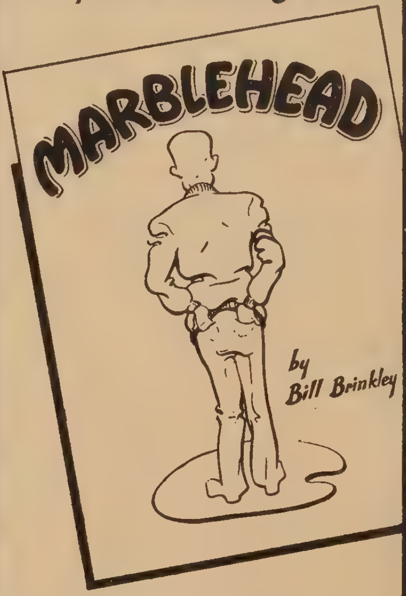

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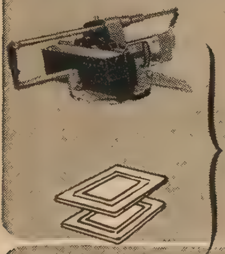

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Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **In heaven will we be the age we were when we left this world?**

There is no indication in the Scripture as to the "age" of the redeemed in heaven. We do know that when our Lord comes for His own "the dead shall be raised incorruptible, and we shall be changed" in a moment (I Cor. 15: 52); and that "when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3: 2). Does not the resurrection body, no longer subject to corruption nor to death, but eternal, suggest an agelessness rather than "age"? Age will mean nothing in heaven where there is no time.

■ **Since God is omnipotent, omnipresent and omniscient He must have known all the while that man would fail the test in the garden of Eden and that the flood would drown everyone but Noah and his family. Why did He allow it to happen?**

God is omnipotent, omnipresent and omniscient. He sees the end from the beginning and nothing is hid from Him. He knew that by giving mankind the right to receive or to reject His love was in the long run best for mankind. He knew the risks involved. Long before the universe was brought into being and mankind created, the second person of the Trinity was ordained to be the Lamb of God that taketh away the sin of the world (I Peter 1: 18-20). We see only dimly by our limited sight and knowledge. Some day God's people shall know, even as now they are known of God.

■ **Is it wrong for Christians to watch television?**

It seems to me that in this, as in all things, the Christian needs to exercise extreme caution. Potentially it is an agent for great good, educationally and spiritually. But to a large extent it has been used in the broadcasting of lewd and ungodly presentations. We must remember, however, that television itself is neither good nor evil; it has no intrinsic moral value. We as Christians should be discerning in our use of it and seek to use it for the glory of God.

■ **A Christian girl recently took communion in a church where the pastor and many in the congregation were unsaved. Now she's wondering if she did the right thing.**

The church through the years has come to the conclusion that communion does not depend for its value on the merits of the man administering it, but rather upon the spiritual condition of the one partaking it. See I Cor. 11: 28 and the following verses.

■ **Friends differ on the wedding ring. It really is an outward appearance that we show we are married, yet is it wrong to wear a wedding band?**

The wedding ring is a very beautiful symbol of a union which God has made of man and woman. As such it is only symbolic and is not, therefore, something for show or extravagance.

■ **Before we were married, my husband and I, who were both Christians, backslid and fell into sin. We were gloriously reclaimed soon after our marriage and we have had a happy life together in the Lord. We both feel called into Christian service. However, in view of our past, what type of Christian service may we do? Will people have confidence in our ministry?**

Be sure that if the Lord calls into what is sometimes termed full-time Christian service that He will enable and open up the work of His choice for you. I do not see that the sin of your youth which has been fully repented of and which the Lord has forgiven (I John 1: 9; 2: 1-3) should bar you from Bible school. A number of those whom the Lord is using in outstanding ministry today in evangelism, missions and youth work have been saved from lives of long and spectacular sin, and now as trophies of God's grace are being used to win others to the Savior.

■ **I do a considerable amount of typing and mimeograph work for our church, Women's Missionary Society and also hold a secretarial office in our state missionary organization. All of this work is donated. Now I am buying a new typewriter. Would it be legitimate to use some of our tithe money to help pay for it, since it is a problem to finance this purchase out of our regular budget?**

It would seem to me that to use tithe money for a specific project such as that would be perfectly in line with the teaching of the Word in that connection, assuming, of course, that the typewriter thus purchased would become the property of the church.

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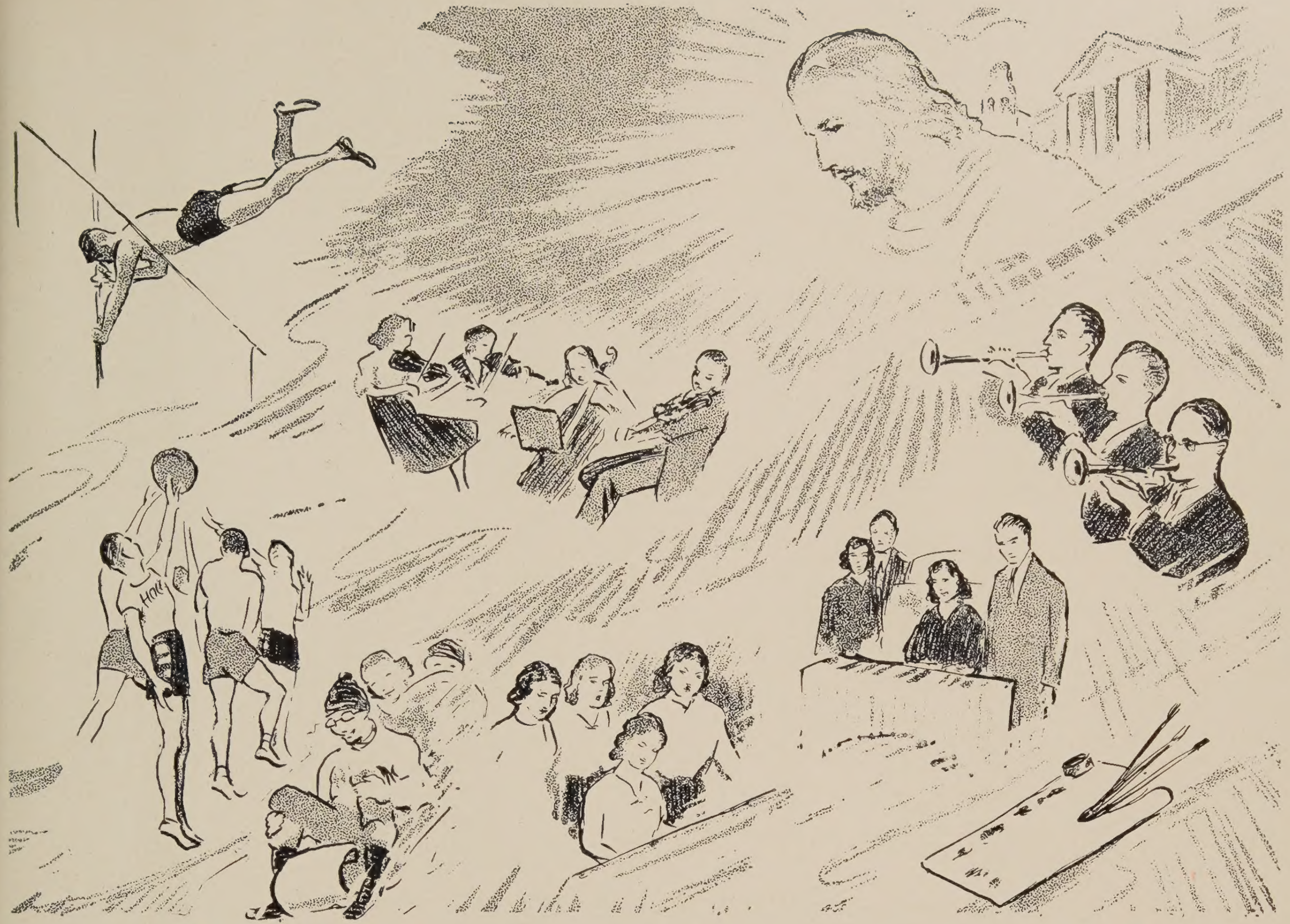

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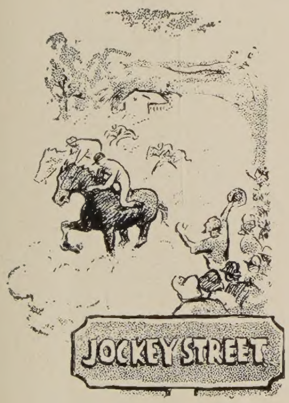

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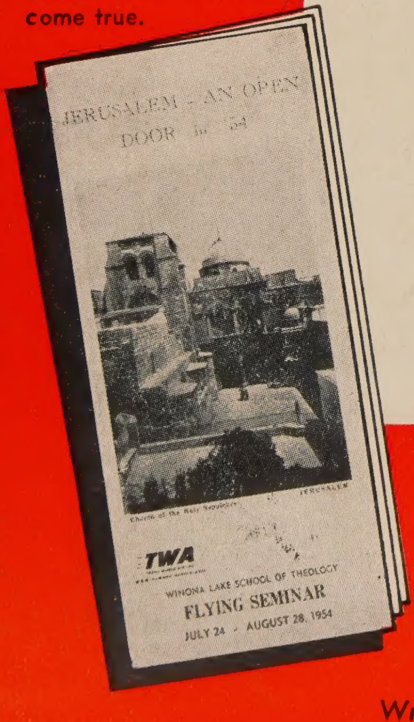

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